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Grammar of the Biblical Chaldaic Language

GRAMMAR
OF THE
BIBLICAL CHALDAIC LANGUAGE
AND THE
TALMUD BABLI. IDIOMS.

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TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY
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RABBI IN CINCINNATI.

"Qui transtulit sustinet."

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To
THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

DR. I. M. WISE,
M. LOTH, Esquire,
H. ADLER, “

Dedicated

RESPECTFULLY

BY

THE EDITOR.

PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that:

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the *למדנים* who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the *למדן* in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by: A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

INTRODUCTORY REMARKS.

CHAPTER I.

§ 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

§ 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.*

* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome araméen." Renan, hist. gén. des langues antiques, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in: באִישָׁא, Ezra iv. 12; *בְּדִיקָא, id. v. 8; vi. 2; אֲבִירָא, Daniel ii. 49; Ezra v. 8; אֲבִירָא, Dan. ii. 20, 23; אֲלָא, id. iv. 14; בְּלִשְׁטָא, id. i. 7, etc.; שְׁבַצָר, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the חֲתִיִּי furtive. It is omitted at the ה preceded by צִיר, f. i. בִּיתָה, instead of בְּתָה, as is the case in Hebrew, as in חֲגִבָה.

§ 5.

In the Chaldaic the קִמָּץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, *e.g.*, מֶלֶךְ king, מֶלְכִין, and corresponds generally to the הוֹלֵם in Hebrew, *e.g.*, דֹּר=דָּר generation, שׂוֹאֵל=שָׂאֵל inquiring.

* In later editions and lexicons this word has been changed into באִישָׁא, but this is a mere corruption, as the form באִישָׁא (contr. באִישָׁא, בִּישָׁא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi: Taanith iii. 4; Chagiga ii. 1, as well as Babli: Berachoth, p. 22a, where, according to Aruch, it must read דִּירָא. The meaning of this word is: bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The ך at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

§ 7.

The י (Jod) preceding ך and ם, as suffixes, is generally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ך, ט, ת stand frequently in the Chaldaic for the dentals, ז, צ, ש, employed in corresponding Hebrew words. So also are used in the Chaldaic ש for צ, ט for ב, and ר for נ of corresponding Hebrew words.*

§ 9.

The letters אִתּוֹן מִשָּׁה וְכַלּב are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ש, which is used only as a prefix to make the שְׁטַעֲלִי form (s. § 46).

§ 10.

In other Aramaic dialects the ך is used, instead of ת, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ז; *e.g.*, אֲזַרְמִן. This ך, however, is found only in the lectio marginalis (margin) to Daniel ii. 9, but not in the text. They also make use of the prefix ך to express the relative:

* *E.g.*, אֲזַרְמִן I beg, Heb. מִצָּר; אֲזַרְמִן iron.

which, instead of the separate particle ִי in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word ִיִּן, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

§ 11.

The letters הם וכלב serve, like in the Hebrew, as prefixes. The ה denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The מ signifies: of, from, out, as in the Hebrew, and occurs in מִצֵּר, Daniel vi. 5, and Jeremiah x. 11; מִן־הָאֲרֶצָה: from the earth; the word מִן, however, is generally used in the Bibl. Chal., as also in the Syriac. The ו signifies, like in Hebrew, the conjunction; but there is no ו converse in any Chaldaic dialect. The כ ל and ב are in the Chaldaic of the same service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by annexing the א, preceded by a קמץ, to the root of the word; *e.g.*, מֶלֶךְ־א the king, מְלָכִים־א the kings. A noun ending with such an additional א is said to be in the *status emphaticus* (from *εμφαίνειν*: to indicate), while without it, in the *status absolutus*. Sometimes the א is substituted by a ה, as in רֹאשׁ־ה: the head, Daniel ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

CHAPTER II.

THE NOUN.

§ 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus*; 2. *Constructus*; 3. *Emphaticus*; 4. *Possessive*.

§ 15.

The Chaldaic nouns and adjectives have two declensions: 1. the Masculine and 2. the Feminine gender.

PARADIGM OF THE FIRST DECLENSION.

<i>Singular.</i>				<i>Plural.</i>					
Absolutus,	עֵדָן	time,		עֵדָנִין	times,				
Constructus,	עֵדָן	of time,		עֵדָנִי	of times,				
Emphaticus,	עֵדָנָא	the time,		עֵדָנֵיאָא	the times,				
Possessive,	עֵדָנִי	my time,	} masc. suffixes.	עֵדָנִי	my times,	} masc. suffixes.	עֵדָנִי	missing, my times,	} fem. suffixes.
	עֵדָנְךָ	thy time,		עֵדָנֶיךָ	thy times,		עֵדָנֶיךָ	thy “	
	עֵדָנֵהּ	his time,		עֵדָנֵהּ	his times,		עֵדָנֵהּ	her times,	
	עֵדָנֵנָא	our time,		עֵדָנֵנָא	our times,		עֵדָנֵנָא	missing, our “	
	עֵדָנְכוֹן	your time,		עֵדָנְכוֹן	your times,		עֵדָנְכוֹן	missing, your “	
	עֵדָנֵיהֶן	their time.		עֵדָנֵיהֶן	their times.		עֵדָנֵיהֶן	their “	

THE NOUN.

It is to be understood that the above wanting word-forms are to be considered as such, because they are not contained in the few remnants of the Chaldaic preserved in the Bible, but not that this idiom had originally been deficient thereof. The suffix *חון* is found in Ezra sometimes substituted by *הם* as in *אלהיהם*, v. 5, their God; *בְּיָדָם*, in their hand, ib. 8; *בְּרֹאשָׁהֶם*, ib. 10. in their head; *שְׁמֵהֶם*, ib. 10. their name (see § 30). There are in the same chapter found even the words *לָהֶם*, *לָכֶם* with *ם* instead of *ן*. *לָרוֹם* is also in Jeremiah x. 11. There is found no noun with the suffix *נא*, it occurs only annexed to the particle *על*, upon (see § 122), which is taken in plural form *עֲלֵינָא*, Ezra iv. 12, 18; v. 17. The following words are examples for the suffix *יה*; *נְפִיָּה*, her wings; *שְׁנֵיָּה*, her teeth; *נְבִיָּה*, her backs (parts of the back); *רַגְלֵיָּה*, her feet; *טַעֲרֵיָּה*, her nails; *קִקְרֵיָּה*, her previous (beasts), Dan. vii.; *עֲלֵיָּה*, over her, ib. iv. 14; v. 21). Some of these words stand in different editions of the Bible incorrectly with a *קמץ* instead of a *פחה*.

§ 16.

PARADIGM OF THE SECOND DEOLENSION.

	<i>Singular.</i>		<i>Plural.</i>	
Absolutus,	<i>חֵינָא</i> animal,		<i>חֵינָן</i> animals,	
Constructus,	<i>חֵינָה</i> animal of,		<i>חֵינָה</i> animals of,	
Emphaticus,	<i>חֵינָא</i> the animal,		<i>חֵינָא</i> the animals,	
Possessive,	<i>חֵינִי</i> mine animal,	missing,	<i>חֵינִי</i> my animals,	missing,
	<i>חֵינְךָ</i> thine animal,	missing,	<i>חֵינְךָ</i> thy animals,	missing,
	<i>חֵינְהָ</i> his animal,	<i>חֵינְהָ</i> her animal,	<i>חֵינְהָ</i> his animals,	missing,
	<i>חֵינְנָא</i> our animal,	missing,	<i>חֵינְנָא</i> our animals,	missing,
	<i>חֵינְכוֹן</i> your animal,	missing,	<i>חֵינְכוֹן</i> your animals,	missing,
	<i>חֵינְתֵּיהֶן</i> their animal.	<i>חֵינְתֵּיהֶן</i> their animal.	<i>חֵינְתֵּיהֶן</i> their animals.	<i>חֵינְתֵּיהֶן</i> .
	masc. suffix.		fem. suffix.	

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הן. The only words found with this termination: בִּינִיהֶן, Daniel vii. 8; בָּלֶהֶן, ib. 19; מִנִּיהֶן, ib. ii. 33, 41, 42, are written with a ו; the correction by the lectio marginalis to בִּינִיהֶן, etc., is, however, the form used by all other Chaldaic dialects.

§ 17.

Nouns, which in the Hebrew have two Segols (סָעֵל) have in the Chaldaic שוא and פתח, or שוא and צרי, *e.g.*, חָסֶד H., חָסֶד Ch.; אֵל H., אֵל Ch. The Hebrew form סָעֵל is changed in the Ch. into סָעֵל, *e.g.*, אֵל, truth, H., אֵל Ch.; חֶסֶד H., חֶסֶד, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; אֵלִים, image, ib. iii. 5, 7, 10, etc.

§ 18.

Nouns which in the Hebrew have two קמץ take in the Chal., for the most part, שוא and פתח, as בָּשָׂר, H. flesh, בָּשָׂר Ch.; זָהָב, H., זָהָב Ch.

§ 19.

Some Chaldaic nouns, having שוא and קמץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהִים God, אֱלֹהִים, אֱלֹהִים, remainder, אֱלֹהִים, remainder of the Babylonian sages, אֱלֹהִים, אֱלֹהִים, dignity, אֱלֹהִים; and to the dignity of my majesty, אֱלֹהִים. The punctuation of

the words קָרַךְ, Dan. iv. 33; שָׁאָר, Ezra vii. 18; קָחַב, id. vi. 18; חָבַל, Dan. iii. 25, with סוּחַ, is incorrect, as is also reversely the קָמַץ in דָּרַב, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus and Absolutus alike.

§ 21.

The final סוּחַ of the Absolutus is, in the Emphaticus, changed to אַ שוּא; *e.g.*, בָּסֶה, silver; בָּסָסָה, the silver; בָּשָׂר, flesh; בָּשָׂרָה, so also is the final צוּר; *e.g.*, צֶלֶם, image, צֶלְמָה, the—as also the חֶלֶם; *e.g.*, חֶלְמָה, power; חֶלְמָה, the—; but not so the קָמַץ (see § 19). But as by this rule two שוּא would meet together at the beginning of the word, the שוּא of the first root-letter is changed either to the vowel dropped from the second root-letter; *e.g.*, בָּסֶה, בָּסָסָה, or to its homogenous vowel as in חֶלְמָה, חֶלְמָה, or finally, independently of the dropped vowel of the second letter, to a חִירֶק, or פָּחוּחַ; *e.g.*, בָּשָׂר, בָּשָׂרָה, צֶלֶם, צֶלְמָה.

§ 22.

To form the singular feminine Emphaticus, the אַ is dropped from the Absolute, its ending קָמַץ changed to שוּא, and the termination תָּה annexed thereto; *e.g.*, חִירָה, חִירָהָ; חֶלְמָה, חֶלְמָהָ; מֶדְנָה, מֶדְנָהָ; מֶרְדָּה, מֶרְדָּהָ.

§ 23.

To form the plural masculine Absolute, the ending אַ- of the singular Emphatic is changed to יָ-; *e.g.*, מֶלֶכָּה, מֶלֶכִּים (without דָּגֶשׁ). To form the plural Constructus the יָ of the former is dropped, and the חִירֶק changed to צוּרִי; *e.g.*, בָּבֶל, חֲבִירֵי בָבֶל.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קָמַץ into סוּחַ followed by י, which is furnished with דָּגֶשׁ and קָמַץ; *e.g.*, עֲדָנָה, עֲדָנָיָה; מֶלֶכָּה, מֶלֶכָּיָה.

§ 25.

The plural feminine Absolute ends in יָ-; and its Constructus in יָ-; of this last the Emphatic is formed by ending in יָ-; *e.g.*, מֶדְנָה, מֶדְנָתִי, מֶדְנָתֵינוּ. This קָמַץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew מְדִנָּתִי when in the same position, as in מְדִנָּתִי, מְדִנָּתֵינוּ.

§ 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters אַ נֹר כִּי to the respective Emphatics, the ending אַ- of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the סוּחַ preceding the י in the plural Emphatic is preserved only in the two first forms, viz.: עֲדָנֵינוּ, עֲדָנֵינוּ.

§ 27.

The dual ends in יָ-; *e.g.*, יָדַי, hands; רַגְלָיו, feet; שְׁנֵי, teeth. Excepted is עֵינָיו, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in אַ-, or הַ-; *e.g.*, עֵנָה, עֵנָיו, שָׂרָה, שָׂרָיו, מֶלֶכָּה, מֶלֶכָּיו.

§ 29.

Patronymics ending in **י**, as **בְּשָׁדִי**, a Chaldean, as also all other nouns of the same termination, as **קְדָשִׁי**, the first; **עָלִי**, the exalted, form the singular Emphatic by the termination **יָא**, which, however, is changed by the lectio marginalis to **אָח**; *e.g.*, **בְּשָׁדִיָא**, **קְדָשִׁיָא**, **רְבִיעִיָא**, the fourth; **עָלִיָא**, which is read by the Masorah **בְּשָׁדָא**, **קְדָמָא**, **רְבִיעָא**. The plural Absolute of this class of nouns is made by adding **אֵין** to the stem; *e.g.*, **בְּשָׁדֵאֵין**, Chaldeans, and the plural Emphatic by **יָא**; *e.g.*, **קְדָשֵׁא**, the first (kings), Dan. vii. 24; **תַּשְׁתָּא**, the sheriffs, id. iii. 2; **בְּבִלְיָא יְהוּדֵיָא**, Ezra iv. 9, etc.* **בְּשָׁדִיָא**, Dan. ii. 5, 10, etc., is read **בְּשָׁדָי** by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in **י**, or **יָ**, as **מַלְכִי**, kingdom; **קִנְלִי**, dung-hill. Nouns of this class take **ח** in the Constructus and through the whole declension; *e.g.*, **מַלְכִיחִי**, **מַלְכִּיחָא**, **מַלְכִּיחֵי**. So also **גְּלוּיָא**, exile.** In plural the **י** or **יָ** are furnished with **קִמְץ**, as **מַלְכִּיחֵי**, **מַלְכִּיחָא**.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable **הִי** or **יָ**, though not existing in the singular; *e.g.*, **אֲבִהֵרֵי**, my fathers, **אֲבִהֵרָא**, our fathers; **שְׂמִינֵה**, names of . . . Ezra v. 4, where the **ה** is incorrectly furnished with **סוּחַ**; **שְׂמִינֵהוּס**, ib. v. 10, alike

* The first **ב**, of **בְּבִלְיָא**, the Babylonians has **סוּחַ** instead of **קִמְץ**, as in **בְּבִלְיָא**, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.) A.

** The first **קִמְץ** of **גְּלוּיָא** is unchangeable (§ 5); it is therefore incorrect in copying **גְּלוּיָא** **רִישׁ**, to write **G'lotho** instead of **Golotho**. A.

wrongly with **סוּחַ**; **אֲרִיָּה**, the lions; **כְּרִסֵּי**, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, **מִלָּח**, **מִלָּחָא**, thing, word; though feminine, they have the masculine plural, **מִלִּין**.

§ 33.

Irregular are **אָב**, father; and **בֵּר**, son; the first in being declined with the suffixes **אָבִי**, my—; **אָבִיךָ**, thy—; **אָבִיחֵי**, and the second in having the plural **בְּרִין** instead of **בְּרִין**.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, **נִקְרָא**, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with **ה** (**נִקְרֵהָ**). The use of the **ה** as a special indication of the feminine gender is not constant; there is **נִקְרֵהָ** Dan. ii. 40, and **נִקְרֵהָ** ib. 42, strong, both fem.

CHAPTER III.

PRONOUNS.

§ 35.

The Chaldaic personal pronouns are אָנָה or אָנָא, I; אַנְתָּה, thou; הוּא, he; הִיא, she; אֲנֵהְמָא or אֲנֵהְמָה, we; אַנְתֵּיו, ye or you, masc.; אֲנִין, masc., אֲנִין, fem. they. We read in Ezra v. 11, אֲנֵהְמָא הֵמָּן, we those, *i.e.*, we are those who . . . , though הֵמָּן usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc. and Fem.	
דָּנָה	דָּה	אֲלִין	} these
דָּךְ	דָּךְ	אֲלֵךְ	
דָּנָן	דָּנָן	אֲלֵה	

דָּךְ is found six times in Ezra, v. and vii.; דָּךְ, six times in Ezra, iv. and v.; דָּנָן, masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The ך in דָּךְ and דָּךְ is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word דָּנָן is a compound of דָּךְ, or דָּךְ with דָּן, the stem of דָּנָה, Ezra v. 15. אֲנָה is read אָל by the Masorah, Ezra v. 15.

§ 37.

רִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, ראֲשֵׁה רִי דְּהָבָא, the head of gold; שְׁמִיה רִי אֱלֹהֵא, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

הָ denotes the Accusative, and agrees with the Heb. הָ. It is found only on one place, in the word דְּהָרֵין, Dan. iii. 12.

§ 39.

The interrogative pronouns are מֶן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with רִי, following; *e.g.*, מֶן רִי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה רִי (that), what, Dan. ii. 29.

§ 40.

The pronoun כֻּלָּא, all, forms, when preceding a noun בָּל or בָּל, and with suffixes בְּלֵהוּן, Dan. ii. 38; בְּלֵהוּן, id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (בְּזוּרוֹת) are the same as in Hebrew, except that in the Chaldaic the quiescents of אָ and הָ have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א; *e.g.*, מָצָא, Dan. iv. 25, and מָצָה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בְּזוּרוֹת), three of the active and two of the reflective or passive voice. They are:

1. מָצָא or קָל, agreeing with the Heb. קָל.
2. מָצִיל, agreeing with the Heb. מָצִיל.
3. מָצִיל, agreeing with the Heb. מָצִיל.
4. מָצִיל, reflective, agreeing with the Heb. מָצִיל.
5. מָצִיל, reflective, agreeing with the Heb. מָצִיל.

§ 43.

As the Heb. passive voices מָצִיל and מָצִיל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form מָצִיל, viz.: מָצִיל,

I was re-established, Dan. iv. 33 (see § 53); מָצִיל, he was deposed, Dan. v. 20; מָצִיל, she was destroyed, Ezra iv. 15; מָצִיל, he was taken up, Dan. vi. 24; מָצִיל, he was brought, ib. v. 13; מָצִיל, they have been brought, id. v. 15; מָצִיל, he was annihilated, id. vii. 11; מָצִיל, they were brought, ib. iii. 13; מָצִיל, she was brought, id. vi. 18; מָצִיל, was added, id. iv. 33; מָצִיל, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

§ 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., מָצִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: מָצִיל, he has been killed, Dan. v. 30; מָצִיל, he has been driven out, id. iv. 30; v. 21; מָצִיל, he has been sent; מָצִיל, it has been written down, id. v. 24; מָצִיל, he has been given, id. vii. 4; מָצִיל, she has been given, id. vii. 12; מָצִיל, they have been given, Ezra v. 14; מָצִיל, she has been divided, Dan. v. 28; מָצִיל, they have been plucked; מָצִיל, she has been taken up, id. vii. 4; מָצִיל, they have been opened, id. vii. 10, and מָצִיל, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is מָצִיל, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

§ 46.

There is in the Bibl. Chal. an instance of the **שָׁעַל** and **הִשְׁתַּעַל** forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem **כַּל**, as **וְשָׁכְלָהּ**, set it up, finished it, Ezra v. 2; **שָׁכְלָהּ**, ib. iv. 12; vi. 14; **לְשָׁכְלָהּ**, ib. v. 3, 9; **וְשָׁכְלָיוֹ**, ib. iv 13, 16.—The **רַגַּשׁ**, peculiar to the second radical in the **שָׁעַל**-form, is substituted by a quiescent letter after the first radical in the words **מְסֻבְּלִין**, being supported, Ezra vi. 3; **לְשִׁירְבוּתָא**, to deliver us, Dan. iii. 17; and in **שִׁירְיָא**, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form **אִתְּשַׁעַל** as a passive voice of **הִשְׁתַּעַל**, to be at the same time the substitute of **הִתְאַשַׁעַל**. But the **אִתְּשַׁעַל** applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (**בְּנִין**) of any perfect conjugation, is nothing but the **הִתְשַׁעַל** or **הִתְאַשַׁעַל** of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with **ה**,

* A similar incident occurs in the Syriac verbs **קִיבֵר** and **קִיבֵר**, meaning **סִיבֵל** in Ezra, and **שִׁיבֵן** meaning **שִׁיבֵן** in Dan. There is no ground to say (with Goussset and Gesenius) that **שִׁיבֵר** be the **שָׁעַל** of the Hebrew **רָצָא** and with (Rödiger), that **שִׁיבֵן** be the **שָׁעַל** of the Arabic **وَوَبَّ** = the Heb. **וּבַב**. These stems of **רָצָא**, and **יִיב** or **וּבַב** are undoubtedly aliene to the Chaldaic, but according to the usual change of sounds (see p. 8), **רָצָא** may be rendered in the Chal. into **רָצָא** and **וּבַב** into **רָב**, and thus appropriately would read in the form **וְשָׁעַל וְשִׁיבֵר**, **שִׁיבֵר**, **שִׁיבֵר**, or **שִׁיבֵר**. A.

but sometimes also with **א**; e.g. **אִתְּקַרַּח**, cut out, Dan. ii. 45; **אִתְּקַשַׁח**, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the **הִתְשַׁעַל** an **א**, while the Bibl. Chald. has it constantly with **ה**.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the **קַל** have the forms of **שָׁעַל** and **שָׁעִיל**, those of the **פַּעַל**, the forms of **מְשַׁעַל** and **מְשַׁעֵל**, and those of the **הִפְעִיל**, the forms of **מְהַשַׁעַל** and **מְהַשַׁעֵל**.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form קָל or קָלָה.

PRÆTERITE.

<i>Masculine.</i>		<i>Feminine.</i>
קָלָה, I have killed,	wanting,	
קָלָה or קָלָה, thou hast killed,	wanting,	
קָלָה, he has killed,	קָלָה or קָלָה, she has killed,	
קָלָה, we have killed,	wanting,	
קָלָה, ye or you have killed,	wanting,	
קָלָה, they have killed.	קָלָה (Masorah), they have . . .	

PARTICIPLE.

<i>Active.</i>		<i>Active.</i>
sing. קָלָה } killing.		sing. קָלָה } killing.
plur. קָלָה } killing.		plur. קָלָה } killing.
<i>Passive.</i>		<i>Passive.</i>
sing. קָלָה } killed.		sing. קָלָה } killed.
plur. קָלָה } killed.		plur. קָלָה } killed.

FUTURE.

אָקָל, I shall kill,	wanting,
תָּקָל, thou wilt kill,	wanting,
יָקָל, he will kill,	תָּקָל, she will kill,
נָקָל, we shall kill,	wanting,
תִּקָּל, you will kill,	wanting,
יִקָּל, they will kill.	יִקָּל, they will kill.

IMPERATIVE.

sing. קָלָה } (thou) do kill,	sing. קָלָה, do kill,
plur. קָלָה } (ye) " "	plur. wanting.

INFINITIVE.

קָלָה, to kill.

§ 51.

Perfect tense. Many intransitive verbs have צָרִי instead of פָּרַח (as in the Hebrew קָרַב, etc.); e.g., קָרַב, he came near, Dan. iii. 26; קָרַבָּה, thou couldst, id. ii. 47; וְהִתְקַדַּחְתָּ, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have הִירָק, though without י; e.g., וְהִירָקָה, id. iv. 8, 17; קָרַבָּה, id. iii. 8; וְצָעַק, he cried; קָבַל, id. vi. 21; קָלָה, came up, Ezra iv. 12. The verb שָׁאֵל, though transitive, has צָרִי, Dan. ii. 10; שָׁאֵלָה, Ezra v. 9.

§ 52.

The third person feminine has הִירָק with the first radical in קָלָה, Dan. vii. 8, 20; תִּקָּלָה, id. v. 20, and סָגַל in נִקָּלָה, went forth, Dan. ii. 13; and פָּרַח at the end are changed to two סָגַל in אֲמָרָה, instead of, אֲמָרָה (§ 54). This is also the case in the other forms; e.g., הִתְנַחֲמָה, הִתְנַחֲמָה, he has broken, Dan. ii. 34, instead of, הִתְנַחֲמָה. When the third letter is a guttural, the verb ends in two פָּרַח, as in הִשְׁתַּבַּחְתָּ instead of הִשְׁתַּבַּחְתָּ, id. v. and vi.

§ 53.

The second person masculine ends commonly in קָמַץ; e.g., וְשָׁמַץ, thou hast signed, Dan. vi. 13; וְהִדָּמָה, id. v. 22; וְהִדָּמָה, id. ii. 47; וְשָׁמַץ, id. iii. 10. So also in all other forms; e.g., וְהִדָּמָה, וְהִדָּמָה, id. v. 23. With quiescent א

in **הִתְקַלְתָּ** id. v. 27. This **קִמַּץ** is constant in verbs of the **הִתְ** conjugation; e.g., **הִתְיַחַד**, id. ii. 31, 34; **הִתְיַחַד**, id. ii. 43, 45; iv. 17, and is found also with a following quiescent **ה** in **הִתְיַחַד**, id. ii. 41. Like **קִמַּץ** ending in **שׁוּא**, are **צִבְרָה**, id. iv. 32; **יִרְבֶּה**, id. ii. 23; **יִרְבֶּה**, id. iv. 19, and in the other forms; **יִרְשָׁעוּ**, id. v. 27; **יִרְשָׁעוּ**, id. v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take in the first person **סָחָה** instead of a **הִירָק**, e.g., **אָמַחָה**, **עָבַחָה**. A similar change takes place in the third person feminine, as: **אָמַחָה**, **עָבַחָה**. The change of **שׁוּא** and **צִר** to two **סָחָה**, and with gutturals to two **סָחָה** (see § 52), is found in **הִשְׁבַּחְתִּי**, I have found, Dan. ii. 25, instead of **הִשְׁבַּחְתִּי**. The **סָחָה** in **הִתְקַנַּחְתִּי**, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be **הִתְקַנַּחְתִּי** with **צִר**, meaning: "I was restored."

§ 55.

The third person plural is alike in both genders; e.g., **וְנִסְלוּ**, Dan. vii. 20; **אֶחָדְקָרוּ**, ibid. 8, "they were plucked up." Both are read by the Masorah **וְנִסְלוּ**, **אֶחָדְקָרוּ**. The **ק** is found provided (probably by mistake of the transcribers) with **קִמַּץ**.

§ 56.

The **צִר** in the active participle, singular masculine, when preceding a guttural or the semiguttural **ר** (§ 6), is changed to **סָחָה**; e.g., **פָּלַח**, "worshipping" D. vi. 17; **אָמַר**, "saying."

§ 57.

The passive participle **קָעִל** takes **י** as a distinction

from the other **קָעִל** (§ 51), in which the **הִירָק** takes the place of **צִר**.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not **יָ**, as in Hebrew, but **י**.

§ 59.

In verbs, the third radical of which is **ה**, **ע** or **ך**, the **קָעִל** (,), in the imperative as also in the future, is changed to **סָחָה**; e.g., **יִשְׁלַח**, **יִשְׁכַּר**, **יִלְבַּשׁ**, **יִאבְדוּ**. Jerem. x. 11, lacks the **י**, and is irregular; a Hebraism.

§ 60.

It is only in the **קָל** that the infinitive is prefixed with **מ**; e.g., **לְמַכְנֵשׁ**, Dan. iii. 2, "to assemble;" **לְמַפְשֵׁר**, id. v. 16, "to interpret." In all other forms the infinitive ends in **ה** preceded by two **קִמַּץ**.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; e.g., **יִכְתְּבָהּ**, id. vi. 21, "and as his to approach;" i.e. when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form **קָעִל**.

PRETERITE.

Masculine.	Feminine.
קָטַלְתִּי, I have killed,	} wanting.
קָטַלְתָּ, thou hast killed,	
קָטַל, he has killed,	

<i>Masculine.</i>	<i>Feminine.</i>
wanting, we have killed, wanting, ye have killed, קָטְלוּ, they have killed.	} wanting.

PARTICIPLE.

Active.

sing. קָטֵל, killing,	sing. מְקַטֵּל, killing,
plur. מְקַטְלִים, killing.	plur. מְקַטְלִים, killing.

Passive.

sing. מְקֻטֵּל, killed,	sing. מְקַטֵּל, killed,
plur. מְקַטְלִים, killed.	plur. מְקַטְלִים, killed.

FUTURE.

sing. אֶקַּט, I shall kill,	wanting,
תִּקַּט, thou wilt kill,	wanting,
יִקַּט, he will kill,	wanting,
plur. נִקַּט, we shall kill,	wanting,
תִּקַּטְוּ, ye will kill,	wanting,
יִקַּטְוּ, they will kill,	יִקַּטְוּ, they will kill.

IMPERATIVE.

sing. קַט, do kill,	קַטְלִי,
plur. קַטְלוּ, do kill.	wanting.

INFINITIVE.

קַטְלָה, to kill.

§ 63.

This form is commonly called, but incorrectly, פָּעַל; correctly it must be called פָּעַל; for the Bibl. Chald. reads קַט, מִל, בָּטְלוּ, בָּרָךְ in the third person, perfect tense; שִׁירָב, מְשִׁירָב, מְמַלֵּל in the active participle; קָצַץ in the imperative; יִשְׁרָב, יִמְלֵל in the future, while with

זָר there are found only two instances קָבַל, Dan. vi. 1; יִתְקַרֵּב, Ezra vii. 17.

§ 64.

In this form as also in the following הִקְטִיל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in חִירָק and the latter in פָּחוּחַ. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ק, ע, ח; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both "praising" as well as "praised," and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִקְטִיל.

PRETERITE.

*Masculine.**Feminine.*

הִקְטִיל, I have caused to kill,	wanting,
הִקְטִילָה, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָה, she has caused to kill,
הִקְטִילָנוּ, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

PARTICIPLE.

Active.

sing. מְהִקְטִיל, causing to kill,	sing. מְהִקְטִילָה,
plur. מְהִקְטִילִים, causing to kill.	plur. מְהִקְטִילִים.

IMPERATIVE.

sing. הִתְקַטַּל, be killed, הִתְקַטַּלִּי,
 plur. הִתְקַטְּלוּ, be killed, wanting.

INFINITIVE.

הִתְקַטֵּל, to be killed.

§ 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has וַיִּרָק without י, הִתְרַחֲצוּ.

§ 70.

The ו at the first radical in הִתְקַטַּל and הִתְקַטְּלוּ is a slight vowel, i.e., it takes the place of a וָ. The same is the case with the ו at the first radical in the participle מִתְקַטֵּל, and in the future תִּתְקַטֵּל. There are but two instances of this ו at the first radical: מִתְקַטֵּל, and מִתְקַטְּלוּ. Concerning הִתְקַטַּל and הִתְקַטְּלוּ, see 52.

§ 71.

The future is found with יִתְקַטֵּר (and in verbs ending in a guttural with וָ, i.e., יִתְקַטֵּר), as also with וַיִּרָק without י, תִּשְׁתַּכַּח. The ו of this form, like in the Heb., takes its position after the first radical, when a ו; e.g., הִשְׁתַּכַּח.

§ 72.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form הִתְקַטַּל.

PRETERITE.

Masculine.

הִתְקַטַּל, I have killed myself, wanting,
 הִתְקַטַּלְתָּ, thou hast killed thyself, wanting,
 הִתְקַטַּל, he has killed himself, הִתְקַטַּלְתָּ, she has killed herself,

Feminine.

הִתְקַטַּלְנוּ, we have killed ourselves, wanting,
 הִתְקַטַּלְתֶּם, ye have killed yourselves, wanting,
 הִתְקַטַּלּוּ, they have killed them.
 selves, wanting.

PARTICIPLE.

sing. מִתְקַטֵּל, killing oneself, מִתְקַטֵּל, “ “
 plur. מִתְקַטְּלִין, killing themselves, מִתְקַטְּלִין, “ “

FUTURE.

אֶתְקַטֵּל, I shall kill myself, wanting,
 תִּתְקַטֵּל, thou shalt kill thyself, wanting,
 יִתְקַטֵּל, he will kill himself, מִתְקַטֵּל,
 נִתְקַטֵּל, we shall kill ourselves, wanting,
 תִּתְקַטְּלוּ, ye will kill yourselves, wanting,
 יִתְקַטְּלוּ, they will kill themselves, מִתְקַטְּלוּ.

IMPERATIVE.

הִתְקַטַּל, do kill thyself, הִתְקַטַּלִּי,
 הִתְקַטְּלוּ, do ye kill yourselves, wanting.

INFINITIVE.

הִתְקַטֵּל, to kill oneself.

Here also, like in the previous form, the characteristic ו follows the first radical in case this is a ו; e.g., מִשְׁתַּכַּח.

CHAPTER VI.

QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

§ 73.

Verbs beginning with the א radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. אָמַר, אָבַל, אָזַל; imp. sing. אָמַר; imp. plur. אָמְרוּ; imp. fem. אָבְלִי. The imp. of אָזַל occurs: אָזַל, Ezra v. 15.

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the **א**, in the **קל** becomes quiescent, preceded by **צרי**; *e.g.*, **צאמר, צאמר, צאמר, צאמר, צאמר**, and in the **הקעל** it is changed either to **י** or **ו**; *e.g.*, **הצאמר, הצאמר, הצאמר, הצאמר, הצאמר**.

§ 75.

[illegible]

§ 76.

But, wherever, in the inflection, the *r* is the initial neither of the word nor of the syllable, it commonly

is changed in the **תפעל** into **י**; *e.g.*, **יורחב**, **יוריד**, while in the **קל** future such verbs are mostly conjugated like verbs having for their first radical **נ**, which Nun, sometimes, takes place actually, and sometimes is assimilated by **ד** *forte*; *e.g.*, **יבדל**, **יבדד**, **יבדשן**, **יבדע**, **יבדע** (§ 85).

CHAPTER VII.

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קים, to rise.

Form קל.

PRETERITE.

Masc.
קמ, I rose.
קמ, thou rosest,
קם, he rose,
wanting,
wanting,
קמי, they rose.

Fem.
wanting,
wanting,
קמי, she rose,
wanting,
wanting,
wanting.

PARTICIPLE.

Active.
sing. קאם, rising;
plur. קאמין (Masorah קאמין),

Passive.
קים, risen, wanting,
wanting, wanting.

FUTURE.

קאם, I shall rise,
קאם, thou wilt rise,
קאם, he will rise,
קאם, we shall rise,
קאמין, ye will rise,
קאמין, they will rise.

wanting,
wanting,
קאם, she will rise,
wanting,
wanting,
קאמין, they will rise.

IMPERATIVE.

sing. קים, rise,
plur. קימי, rise.
קימי, rise,
wanting.

INFINITIVE.

קמ, to rise.

§ 78.

There occurs of the preterite: קם, Dan. iii. 24; קם, Ezra v. 13; קמ, Dan. iii. 10; קמ, Ezra vi. 12; קם, Dan. iv. 30; קמ, id. iii. 12. The instance of קמ, preserving the קמ with the ש, may warrant the extension of the stability of the Aramaic קמ even to the verbs, so as to provide קמ rather with קמ than פתח, as also to inflect in the קמ rather than קמ, as also to inflect in the קמ rather than קמ, and קמ. Dan. ii. 5, is another instance showing the force of the קמ. So also are punctuated by the Syrian writers: קמ, קמ, קמ with a Zekofto, which answers to the קמ.

§ 79.

Of the act. particip. there occurs in the sing. קאם, Dan. ii. 31, and plur. קאמין, id. iii. 3, קאמין, id. id. 31, קאמין, id. v. 19, read by the Masorah: קאמין, with a Kamez קאם. The Syrian writes קאם, and reads קאם; it is, however, written קאמין with Yod.

§ 80.

Of the pass. particip. there occurs קאם, Dan. iii. 29, "commandment is given." Of קאם there is as a preterite קאם, Ezra v. 17, "has been established," and the irregular קאם, Dan. vi. 18, "has been put."

§ 81.

Of **על** there is found only the infinitive: **לְקַמֵּה**, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb.: e.g., **לְקַמֵּה**, Ps. cxix. 106; **וְקָמִים**, Jerem. xvi. 16.

§ 82.

Of the quadriliteral form there is found only one instance in the word **הִתְרוֹמֵמָה**, Dan. v. 23, of **ו**, and in the only word **אֲשַׁמֹּמֶם**, id. vi. 16 of **ל**; both are probably Hebraisms.

§ 83.

CONJUGATION OF THE **ו**.Form **לְקַמֵּה**.

PRETERITE.

<i>Masculine.</i>		<i>Feminine.</i>
הִקְמֵה , I have caused to rise,	} wanting.	—
הִקְמִיתָ , thou hast caused to rise,		—
הִקְמִי , he has caused to rise,		—
wanting,		—
wanting,		—
הִקְמִינָה , they have caused to rise.		—

PARTICIPLE.

Active.

מְקַמֵּה, one causing to rise.

FUTURE.

אֶקַּמֵּה, I shall cause to rise, wanting,
תִּקַּמֵּה, thou wilt cause to rise, wanting,
יִקַּמֵּה, he will cause to rise, **תִּקַּמִּי**, she will cause to rise,

נִקְמִים, we shall cause to rise, wanting,
תִּקְמִינָה, ye will cause to rise, wanting,
יִקְמִינָה, they will cause to rise. **יִקְמִינָה**, they will cause to rise.

INFINITIVE.

לְקַמֵּה, to cause to rise.

§ 84.

Examples, *preterite*: **הִקְמִים**, Dan. iii. 2, 5, 7; vi. 2; **הִקְמִיב**, id. ii. 14; **הִקְמִימָה**, id. iii. 12, 18; **הִקְמִימָה**, id. iii. 14; **הִקְמִימָה**, Ezra vi. 18. *Partic. active*: **מְקַמֵּה**, Dan. ii. 21; **מְקַמֵּה**, id. vii. 2; **מְקַמֵּה**, id. v. 19, with **קַמֵּה** transposed from the **ה** to the **מ** is an exception. *Infinitive*: **לְקַמֵּה**, id. v. 20. *Future*: **תִּקְמִים**, id. vi. 9; **יִקְמִים**, id. vi. 14, and with the **ה**: **יִקְמִינָה**, id. vi. 16.

§ 85.

CONJUGATION OF THE **ו**.Form **לְקַמֵּה**.

<i>Masculine.</i>		<i>Feminine.</i>

PRETERITE, wanting.

PARTICIPLE.

מְקַמֵּה, the rest wanting.

FUTURE.

Third person sing. **יִקְמִי**.

Third person plur. **יִקְמִינָה**, the rest wanting.

§ 86.

Examples of the *particip.*: **מְקַמֵּה**, Ezra v. 8.; *future*: **יִקְמִי**, id. iv. 21; **יִקְמִינָה**, Dan. ii. 5, and with **הִקְמִי** instead

of קָמַץ : קָמַץ , id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called אֶחָדָל (see § 47). But as there is no instance whatever of such a verbal form as אֶחָדָל in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the קָמַץ with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ח preceding the two stem-letters, and read חֶחָדָל , or (as spelled by the Syriac) חֶחָדָל , instead of חֶחָדָל . It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words מִנְדַּע , מִנְדַּע , מִנְדַּע , מִנְדַּע (§ 76), and in the Hebrew the דגש of יָחַם , יָחַם , etc.

CHAPTER VIII.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately א as well as ח . Other Chald. dialects have exclusively א ; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ח .

§ 88.

Form קָל .—Paradigm בָּנָה .

PRETERITE.

*Masculine.**Feminine.*

בָּנִית , I have built,
 בָּנִיתָ , thou hast built,
 בָּנָה , he has built,
 בָּנִינוּ , we have built,
wanting,
 בָּנוּ , they have built.

wanting,
wanting,
 בָּנָה , she has built,
wanting,
wanting,
wanting.

ARTICIPLE.

*Active.**Passive.**Active.**Passive.*

sing. בֹּנֶה , building, בְּנָה , built,
plur. בֹּנִין , building, בְּנִין , built,

בֹּנִית , building, wanting,
 בְּנִית , wanting.

FUTURE.

אֶבְנֶה , I shall build,
 תִּבְנֶה , thou wilt build,
 יִבְנֶה , he will build,
 אֶבְנֶה , we shall build,
 תִּבְנֶה , ye will build,
 יִבְנֶה , they will build.

wanting,
wanting,
 תִּבְנֶה , she will build,
wanting,
wanting,
wanting.

IMPERATIVE.

sing. בְּנֵה, do build,	wanting,
plur. בְּנוּ, do build,	wanting.

INFINITIVE.

מִבְנֶה, to build.

§ 89.

Examples of the *preterite*: בָּנָה, Dan. ii. 16, 49; אָחַז, Ezra v. 3; חָנָה, id. v. 11; Dan. vi. 11; vii. 13; חָנָה, Dan. iv. 26; v. 19; vi. 4, 15; חָנָה, id. iv. 17; חָנָה, id. ii. 31 (and the irregular רָבִיחַ, id. iv. 19 instead of רָבִיחַ); חָנָה, id. ii. 26; חָנָה, id. iv. 1; חָנָה, id. ii. 34; חָנָה, id. ii. 35; חָנָה, id. v. 10; חָנָה, id. iv. 28; חָנָה, id. ii. 35; חָנָה, id. iv. 19; חָנָה, id. v. 19; חָנָה, id. ii. 1; חָנָה, id. iii. 27; חָנָה, id. iii. 24.

Active particip.: חָנֵה, id. ii. 5; חָנֵה, id. v. 1; חָנֵה, id. vi. 12; חָנֵה, id. ii. 31; חָנֵה, id. iii. 4; חָנֵה, id. v. 19; חָנֵה, id. ii. 22; חָנֵה, id. 28; חָנֵה, id. iii. 24; חָנֵה, id. iii. 27; חָנֵה, id. v. 9; חָנֵה, vi. 5; חָנֵה, v. 23; חָנֵה, Ezra iv. 12; חָנֵה, Dan. vii. 19; חָנֵה, id. vii. 5; חָנֵה, id. vii. 3. *Pass. participle*: חָנֵה, Ezra v. 11; חָנֵה, Dan. ii. 22; חָנֵה, id. iii. 19; חָנֵה, id. iii. 22, with צַר instead of חָסֶה, after the Syriac; חָנֵה, id. iii. 25. *Future*: חָנֵה, Dan. vii. 16; חָנֵה, id. v. 17; חָנֵה, id. iii. 31; Ezra iv. 22; חָנֵה, Dan. iv. 8; חָנֵה, vi. 8; חָנֵה, id. vii. 14; חָנֵה, id. vi. 9; חָנֵה, id. vi. 18; חָנֵה, Ezra vi. 7; חָנֵה, Dan. v. 2; חָנֵה, id. v. 15. *Imperative*: חָנֵה, Dan. ii. 4; חָנֵה, id. iii. 26; חָנֵה, Ezra iv. 22. *Infinitive*: חָנֵה, Dan. v. 8; חָנֵה, id. ii. 8; חָנֵה, Ezra iv. 14; חָנֵה, Dan. iii. 20; חָנֵה, Ezra v. 2; חָנֵה, Dan. ii. 47; חָנֵה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שִׁיר of other stems is changed with the verbs of this stem into חָלַם at the second radical, viz., instead of חָסַל (חָסַל), חָסַל. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is חָלַם.

§ 92.

The *preterite* of חָסַל (v. § 44) forms חָסַל, חָסַל; as חָסַל, Dan. ii. 30; חָסַל, id. ii. 19; חָסַל, Ezra iv. 18, 23 *; חָסַל, Dan. iii. 21.

§ 93.

Form חָסַל.—Paradigm, חָסַל, to pray.

PRETERITE.

Masculine.

חָסַל, I have prayed,
חָסַל, thou hast prayed,
חָסַל, he has prayed,
wanting,
wanting,
חָסַל, they have prayed.

Feminine.

wanting.

PARTICIPLE.

*Active.**Passive.**Active.**Passive.*

sing. חָסַל, praying, wanting, wanting, חָסַל, prayed.
plur. חָסַל, praying, wanting, wanting, wanting.

* It is therefore erroneous to read the annotations of the *lectio marginalis*: חָסַל being the *preterite*, it must be read חָסַל as the *pass. participle*, meaning "which is read."

A.

But why not חָסַל as the *imperative*? corresponding to "lege! legatur! read!"

FUTURE.

אֶצְלֶה, I shall pray,	} wanting.
wanting,	
wanting,	
נֶצְלֶה, we shall pray,	
wanting,	
יֶצְלֶה, they shall pray.	

IMPERATIVE.

צֵלֵי,	wanting,
wanting,	wanting

§ 94.

Examples of the *preterite*: מָצִי, Dan. ii. 24, 49; רָצִי, id. ii. 48; מָצִיחַ, id. iii. 12; שָׁרִי, Ezra v. 2; שָׁרִי, Dan. iii. 28. Of the *active participle*: מִצְלֵה, id. vi. 11; מִשְׁרָה, id. v. 12; מִצְלֵן, Ezra 17, 10. Of the *pass. participle*: מִשְׁרָה, Dan. vii. 7. Of the *future*: אֶצְלֶה, Dan. ii. 24; נֶצְלֶה, id. ii. 4; יֶצְלֶה, id. iv. 13; יֶצְלֶה, id. iv. 33. Of the *imp.*: מָצִי, Ezra vii. 25.

§ 95.

Form of הִצְלֵל.—Paradigm הִצְלֵל.

PRETERITE.

Masculine.

wanting,
wanting,
הִצְלִי, he caused to exile,
wanting,
wanting,
הִצְלִי, they caused to exile.

Feminine.

} wanting.

PARTICIPLE.

Active.

מִהַצִּיל, one causing to exile,	wanting,
wanting,	wanting.

FUTURE.

wanting,	} wanting.
wanting,	
יִהַצֵּל, he will cause to exile,	
נִהַצֵּל, we shall cause to exile,	
יִהַצֵּלוּ, ye will cause to exile,	
יִהַצֵּלוּ, they will cause to exile.	

IMPERATIVE.

sing. wanting,	wanting,
plur. הִצְלֵי, do cause to exile,	wanting.

INFINITIVE.

הִצְלִיחַ, to cause to exile.

§ 96.

Examples of the *preterite*: הִצְלִי, Ezra iv. 10; הִצְלִי, Dan. v. 13; הִצְלִי, id. v. 20; vii. 12; הִצְלִי, id. v. 3. Of the *active participle*: מִהַצֵּל, id. ii. 21; מִהַצֵּל, id. ii. 23; מִהַצֵּל, id. vi. 11. Of the *future*: יִהַצֵּל, id. v. 12; יִהַצֵּל, Ezra vi. 11; יִהַצֵּל, Dan. ii. 7; יִהַצֵּל, id. ii. 6; יִהַצֵּל, id. vii. 26. Of the *imperative*: הִצְלֵי, id. ii. 6. Of the *infinitive*: לְהַצִּיל, id. ii. 10; לְהַצִּיל, id. vi. 9; לְהַצִּיל, id. v. 2. הִצְלִי has incorrectly שִׁוּק in some modern, but דוּלֵם in the older and more correct editions; so in that of Mantua (מִנְחָה שִׁ); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

§ 97.

Form of the *הִתְחַלֵּץ*.—Paradigm *הִתְחַלֵּץ*.

PRETERITE.

Masculine.

wanting,
wanting,
הִתְחַלֵּץ, he was built,
wanting,
wanting,
wanting.

Feminine.

} wanting.
.

PARTICIPLE.

מְחַלֵּץ, one being built,
wanting,

wanting,
wanting.

FUTURE.

wanting,
wanting,
יִתְחַלֵּץ, he will be built,
wanting,
יִתְחַלֵּצוּ, ye will be built,
wanting.

wanting,
wanting,
תִּתְחַלֵּץ, she will be built,
wanting,
wanting,
wanting.

§ 98.

Examples of the *preterite*: *הִתְחַלֵּץ*, Dan. iii. 19. Of the *participle*: *מְחַלֵּץ*, Ezra v. 8. Of the *future*: *יִתְחַלֵּץ*, Dan. iii. 6; *יִתְחַלֵּץ*, Ezra v. 15; *תִּתְחַלֵּץ*, id. iv. 13; *יִתְחַלֵּץ*, Dan. v. 12; *יִתְחַלֵּצוּ*, id. iii. 15, the last incorrectly with *חולץ* instead of *שורץ*.

§ 99.

Form of the *הִתְחַלֵּץ*.—Paradigm *הִתְחַלֵּץ*.

PRETERITE.

Masculine.

wanting,
wanting,
הִתְחַלֵּץ, he prophesied,
wanting,
wanting,
wanting.

Feminine.

} wanting.

PARTICIPLE.

sing. wanting,
plur. *מְחַלֵּץ*, prophesying.

} wanting.

FUTURE.

wanting,	wanting,
wanting,	wanting,
<i>יִתְחַלֵּץ</i> , he will prophesy,	<i>תִּתְחַלֵּץ</i> , she will prophesy,
wanting,	wanting,
wanting,	wanting,
<i>יִתְחַלֵּצוּ</i> , they will prophesy.	wanting.

§ 100.

Examples of the *preterite*: *הִתְחַלֵּץ*, Ezra v. 1; *אֶשְׁחַזֵּץ*, Dan. iii. 19. Of the *participle*: *מְשַׁחֵּץ*, id. v. 6. Of the *future*: *יִשְׁחַזֵּץ*, id. iii. 29; *יִשְׁחַזֵּץ*, id. ii. 9; *יִשְׁחַזֵּץ*, id. vii. 28; *יִשְׁחַזֵּץ*, id. v. 10. There occurs *א* instead of Yod in the participle fem. *מְשַׁחֵּצָה*, which, however, is a Hebraism.

CHAPTER IX.

VERBS OF WEAK ROOTS.

§ 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So *למנחם*, *מנחם*, Ezra vii. 20; *ינחמנו*, id. iv. 13; *מנחמנו*, a participle in the constructus, id. iv. 15; *למנחם*, infinitive in the constructus, id. iv. 22; *מנחמו*, id. iv. 13; *מנחמו*, Dan. vi. 24; *מנחם*, id. v. 2; *מנחם*, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, *ינחם*, id. iv. 14; *ינחם*, id. iii. 16; *מנחם*, id. ib. 5; *מנחם*, id. 16, 22; *מנחם*, id. 16, 22; *מנחם*, id. ib. 28; *מנחם* from *נחם*, descend, in the *הפעל*, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; *מנחמתי*, *passive participle*, id. vi. 1; *מנחם*, Dan. vi. 11; *מנחם*, Ezra v. 15, both last *imperatives*. The form *מנחם*, id. 16, the *א* with *חם*, is of the root *נחם*, equivalent to *נחם*.

§ 102.

The second radical wanting in stems, called *geminate*, is substituted by a *דגש* in the first root-letter when preceded by a preformative, *e.g.*, in the *הפעל*; *הפעל* (preterit 3d person fem.) instead of *הפעל*, Dan. ii. 34; *הפעל*, id. vi. 25; *הפעל*, id. ii. 40; *הפעל*, id. vii. 7; *הפעל*, id. ii. 40; *הפעל*, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), *e.g.*, *הפעל*, fr. *עלל* enter, id. ii. 25; *הפעל*, id. iv. 3. The above *דגש* is left out in *הפעל*, infin. *קל* of *הפעל*, Dan. iv. 24, and in *הפעל*, act. partic.

in *הפעל* of *הפעל*, id. v. 19.* It is found also compensated by the change of the preceding vowel in *הפעל*, future *קל* of *רעע*, id. ii. 40, and in *הפעל*, imperative *הפעל* of *עלל*, id. ii. 24. In *הפעל*, infinitive *הפעל* of the same verb, id. v. 7, the *פחה* is changed into *טטל* by reason of the following guttural with a *קמץ*, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: *מנחם*, active participle of the *פעל*, id. ii. 40, and *מנחם*, future of the *הפעל*, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the *דגש* forte, the compensative *דגש* is placed in the third radical, *e.g.*, *גוד*, Dan. iv. 11; *גוד*, id. vi. 19. So also in *עלל*, "he entered," id. ii. 16, the *פחה* is showing the ל to have a *דגש*, if not prevented by its position at the end of the word. So also are the words, written: *עללן*, id. v. 8, and *עללן*, id. ib. 10, read by the *lectio marginalis*, for the same reason, *עללן*, *עללן*. The *קמץ* in *עללן*, though followed by *דגש* forte, is a long one, such as would be in *עללן*, corresponding to *אמרין* (§ 3). The word *דק*, id. ii. 35, is inflected in accordance with the quiescent *ע*.

§ 104.

An instance of the quadriliteral *הפעל* after the Hebrew, is the word *אשחזקם* (§ 81).

* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads *מנחם*, the *דגש* compensated by the change of the preceding vowel.

CHAPTER X.

ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

§ 105.

הלך and הלך, to go. The former is used only in the קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads הלך, id. v. 15. Of the latter, there is the participle of הלך, מהלך, Dan. iv. 26; מהלך, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. הלך in the קל shows an abbreviation by omitting the ל, as מהלך instead of מהלך, יהלך instead of יהלך, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem הוה as a root for מהלך and יהלך; but if such be the case, then the future ought to be יהלך with ה. The suggestion may possibly refer to the קמץ of מהלך, Ezra vii. 13, likewise מקם from קים. But even the claim of the קמץ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the ה of מהלך is provided not with קמץ but with פתח. In יהלך, Ezra vi. 5, the ה is properly furnished with פתח; while the קמץ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

§ 106.

אזל, Dan. ii. 5 and 8, is probably an equivalent to אזל, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

§ 107.

יהב, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb נתן (v. § 101).

§ 108.

יכל, to be able, forms regularly יכל, יכל (v. § 76), but יכל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word ענה, Ezra, often, being of the root ענה, the נ as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb יהא, to be, occurs sometimes improperly with ל instead of the preformative Yod, e.g., להא, Dan. ii. 20; Ezra iv. 13; להא, Dan. ii. 43; להא, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

VERBAL SUFFIXES.

§ 111.

Paradigm of the verbal or objective suffixes: נָשָׂר, he has kept.

נָשָׂרָנִי, he has kept me,

נָשָׂרָךְ, he has kept thee,

נָשָׂרָהּ, he has kept him; נָשָׂרָהּ, he has kept her,

נָשָׂרָנוּ, he has kept us,

נָשָׂרְכֶם, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמָּן, *e.g.*, הֵמָּן הֵחָב הֵמָּן, Ezra iv. 10; וְלֹא בָשָׁל הֵמָּן, id. v. 5, or הֵמָּן, as הֵמָּן הֵחָב הֵמָּן, Dan. ii. 34; וְנִשְׂא הֵמָּן רִיחָא, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, יִחְנֶנֶה, Dan. ii. 11; יִחְנֶנֶה, id. iv. 22; וַיִּדְחֶלְנִי, id. ib. 2; וַיִּשְׁמְעֶנָּה, id. iii. 15; וַיְהוֹשֶׁנָּה וַתִּשְׁמְעֶנָּה, id. vii. 23; וַיְהוֹשֶׁנָּה, id. v. 17.

§ 113.

The termination הֵּ of the *infinitive*, when with a suffix, is changed to הִי, *e.g.*, לְשִׁירְבִיחָךְ, Dan. vi. 21; לְהַצְלִיחָהּ, id. v. 15; לְהַקְמִיחָהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), *e.g.*, לְהוֹדִיעֶנִי, id. ii. 26.

§ 114.

The verbal inflections ending in ו take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבוּהִי, they brought him, Dan. vii. 13, from the *preterite*: הִקְרִיבוּ. The same is the case with the nouns, as אָבִי אָבִיָּהּ from אָבִי. The verbal inflections ending in הֵּ take also the suffix הִי, *e.g.*, בָּרָהִי, Ezra v. 11, from בָּרָה preterite. It, however, is changed to הִי when annexed to a verbal inflection ending in הֵּ or אֵּ, *e.g.*, מִצְבָּהּ, as he desires it, Dan. iv. 32; לְמַחֲרָהּ, to heat it, id. iii. 19, from the *infinitives* מִצְבָּא, מִצְא, resp. to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 חַד,	חַדָּה or חַדָּא,
2 wanting,*	חַדָּתִין,
3 חַלְתָּח and חַלְתָּא,	חַלְתָּה,
4 אַרְבַּעָה,	אַרְבַּע,
5 wanting,	wanting,
6 wanting,	שֵׁשׁ, Dan. iii. 1 and שֵׁשׁ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרֵה,	עֶשֶׂר,
11 wanting,	} wanting.
12 חֲדָרִי עֶשֶׂר,	
wanting till	
20 עֶשְׂרִין,	
30 חַלְתִּין,	
wanting till	
60 שִׁתִּין,	
wanting till	
100 מֵאָה,	
1000 אֶלֶף, אֶלְפָּא,	

* The number 2 *masc.* is probably חַדָּרִין, according to the *fem.* חַדָּתִין and to חַדָּרִי עֶשֶׂר, 12, of which the Nun is omitted, as these two words are contracted into one.

NUMBERS.

Masc.

Fem.

10,000 רַבּוּ plur., רַבְּנָן, *lectio marg.* רַבְּנָן,
1,000,000 אֶלֶף אֶלְפִים, *lectio marg.* אֶלְפִין,
100,000,000 רַבּוּ רַבְּנָן, *lectio marg.* רַבְּנָן.

There occurs חַלְתָּחוּךְ, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ח with a דגש *forte*. See מִנְחַח שִׁי.

§ 116.

The following are *ordinal numbers*:

<i>Masculine.</i>		
Sing.	Plur.	
the first, קְדָמִי (§ 28),	קְדָמִיָּא,	} wanting.
the second, wanting,		
the third, חֲלִיתִי,		
the fourth, רַבִּיעִי,		
emphatical רַבִּיעִיא, Dan. iii. 25, <i>lectio marg.</i> רַבִּיעִיאָה.		
<i>Feminine.</i>		
Sing.	Plur.	
the first, emphatical קְדָמִיָּחָה,	קְדָמִיָּחָא,	} wanting.
the second, חֲנִיָּחָה, Dan. vii. 5,		
the third, חֲלִיתָּחָה, id. ii. 39,		
the fourth, רַבִּיעִיאָה, <i>lectio marg.</i> רַבִּיעִיאָה, id. ii. 40; vii. 23. emph. רַבִּיעִיָּחָה.		

§ 117.

The words חַלְתָּח, Dan. v. 16, 29, and חַלְתָּי, id. v. 7,

are appellations of a certain rank or dignity, especially military.*

§ 118.

יָד שֶׁבַע, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be עַל יָד שְׁבַע, for one, seven, like in other Aramaic dialects, עַל יָד תְּרִין, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew מְלִישׁ, מְלִשִּׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes מְלִשִּׁי for a fractional number, and interprets מְלִשִּׁי מְלִשִּׁי, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תְּנִינִי, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קִוְּמִינִי.

§ 120.

Adverbs probably original, are:

1. אַרְרִין and בְּאַרְרִין, then, soon after, hereupon, soon.
2. אַל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֵלֵי, Dan. ii. 31; iv. 7, 10; vii. 8, and אֲרִי, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרִי, behold! lo!
4. הֵנָּה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. מִמָּוֶה, there, Ezra v. 17; vi. 12; מִן הַמָּוֶה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are:

1. אֲדַרְדָּרָא, Ezra vii. 23, of uncertain meaning; possibly: diligently, eagerly.*

* I think it to be of Pers. origin, compound of: دَر which means: *of, from, by reason*,—دَر, meaning: *in, its own, in itself*. (Locat.) and تِل, meaning *to, till*

2. **אִתִּי**, there is, are, from **אִישׁ** = **אִיִּשׁ**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתְּיָן** (like the Hebr. **אִיִּי** of **אִיִּי**), as in fact it forms with the suffixes, like the nouns in plural, **אִתְּיָהּ**, **אִתְּיָהוּ**, **אִתְּיָהֶן**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הָאִתְּיָהּ קָהָל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתְּיָהּ פִּלְחִין**, id. iii. 18, we are not worshipping; **אִתְּיָהֶן מְחִידִין**, id. iii. 15, are ye ready? **אִתִּי יָכִיל**, id. iii. 17, is our God able? (see § 119).
3. **אֶסְרָקָא**, Ezra vi. 12 a. o., speedily, fast.*
4. **בְּחִירָא**, constantly. Therefrom the Rabbinical **בְּחִיר**, according to Gesenius from **חִיר**, tarry, last; according to Rabbi Abraham Lattes from **חִיר**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הִלָּא**, equivalent to the Hebrew **הֲלֹא**, signifying an interrogation.
6. **הִצְדָּא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאֶשֶׁר**), like, as.

(Temp.) = **اَزْدَرَات**: *at this very time, on the spot.* So also is: **اَوَزَر**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad-Effendi's Osm. Gram., Ch. V., Sect. 2d.)

* Probably of Pers. origin; comp. **אספדראס** (**Aspadras**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa: horse is the Sanskrit name which means originally, *speed*, *swiftness*. See M. Muller, Science of Language.

8. **בְּדָקָה** and **כֵּן** (from **כָּדָן**), so, thus.
9. **בְּדָקָה**, Dan. ii., together, at once.
10. **בְּקָה**, Dan. iii. 33, how! how very! how much!
11. **כְּנָכָא** (v. § 104), as we shall say, namely, as follows.
12. **בְּעֵתָא**, **כֵּן**, Ezra iv. 10, 11; vii. 12, and **בְּעֵתָא**, id. iv. 17 (**כְּעֵתָא**), now, presently. **כְּעֵתָא** and **בְּעֵתָא** are applied in introducing a sentence, likewise, "and now," in English.*
13. **לְעֵלְמָיָא** and **לְעֵלְמָיָא**, Dan. ii. 44, for ever, in eternity.
14. **שְׁנִיָּא**, Dan. v. 9; vi. 15, 24; vii. 28, many, very, exceedingly.

§ 122.

Adverbs composed of two or more words:

- אַחֲרֵי דָקָה**, Dan. ii. 29, 46, and **בְּאַחֲרֵי דָקָה**, Dan. vii. 6, 7, after this, after which.
- בְּלִקְבֵּל דָקָה**, Dan. ii. 12, 24, and **לְקִבֵּל דָקָה**, according to that, in consequence of that, therefore, likewise.
- מִן אֲרִין**, Ezra v. 16, since that time.
- מִן יָצִיר**, Dan. ii. 8, and **מִן קֶשֶׁט**, Dan. ii. 47, in truth, in certainty.
- מִן קֶדְמָת דָקָה**, Dan. vi. 11, and **מִקְדָּמָת דָקָה**, Ezra v. 11, before this time, years ago.
- עַד אַחֲרִין**, Dan. iv. 5, at last.
- עַד קָה**, Dan. vii. 28, hitherto.
- עַד כֵּן**, Ezra v. 16, until now.
- עַד עֵלְמָיָא** } Dan. vii. 8, and
עַד עֵלְמָיָא }
- מִן עֵלְמָיָא וְעַד עֵלְמָיָא**, Dan. ii. 20, for ever, in eternity.

* From **כֵּן**, time, like the Hebr. **כֵּן**, which is also applied as an adverb. **כִּי עַתָּה יִבְטֹחַ**, Hos. xiii. 13.

CHAPTER XV.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows:

בְּרִים, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabb. בְּרִי or בְּרִיָּא, meaning: certainly (בְּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like כַּאֲמַת of the Mishna, meaning: yet, when following אַתָּה עַל פִּי.

כִּי, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr. - Also in relation to a sentence].

כִּי, because of that, for this cause, for reason of that. The word כִּי is here of no special meaning, and כִּי־כֵן seems to be originally one word, forming כִּי־כֵן, like the Rabbin. כִּי־כֵן [from אֲשֶׁר, in presence of all that, considering that]. כֵּן כָּל seems to be the origin of כִּי־כֵן in Eccles.

(כִּי, Dan. ii. 43, even as (כַּאֲשֶׁר), in the same way as.

אֲחֵרֵי, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

עַד, that, in order to, to the end, Dan. ii. 30. עַד־כֵּן, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

כֵּן, if, when. כֵּן, in אֲחֵרֵי עֲדֵיךָ, Dan. iii. 15, has been considered by some to be the Hebr. כֵּן, behold!

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אֵלֹהֵינוּ, etc., ib. ib. 17, must be translated: . . . "If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand." The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן חֲרוּבָה אֲרָכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לִּהְיוֹן, a) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from לֹא הֵן instead of לֹא, Lat. *nisi*, instead of, *si non*); b) therefore, consequently (לִּכֵּן), Dan. ii. 6, 9; iv. 24.*

וְאֵת, id. vi. 22; Ezra v. 10; vi. 5, and also.

לִּפְנֵי, Ezra iv. 22, and דִּלְכָּה, id. vii. 23; that not, unless, like the Talm. דִּלְכָּה, and the Hebr. לִּפְנֵי and לִּפְנֵי.

עַל־מָה, why?

* The passages quoted in b) admit just as well the signification given in a).

CHAPTER XVI.

INTERJECTIONS.

§ 125.

הא, Dan. iii. 25, and הא קרי in (§ 23), may be considered to be interjections, meaning, lo! see! behold!

GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.

CHAPTER I.

INTRODUCTORY REMARKS.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraita, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called לשון חכמים, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying שלשון נדרים משונה, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinean dialect (see §§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the מערכי לשון. As to the originally Persian words in the Talmud, see Adrian Reland, dissert. miscellan., t. II., diss. ix., and an extract thereof in the בכורי ערים, Jahrgang 587, p. 76-79.*

§ 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

§ 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

* And of later date: T. Perle's Etymologische Studien.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost contraction of words, and this peculiarity is the ground on which the following rules and regulations are founded:

7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, e.g., אמרין for אמרי, saying, partic. plur.; מן for מן (מן), wherefrom? ביה, in the house of . . . (Germ. bei); אימא, אימא, אימא, I shall, thou wilt, he will say, for אימר, אימר, אימר; זוטא for זוטא, small; חזק for חזק (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word נביא, Ezra, often.

§ 8.

Apocopated words change either the ו into a vowel, e.g., תיקם instead of תקים, she will stand, i.e., the question will stand undecided; or the vowel into a diphthong *, e.g., הניתי instead of הניתי, I was; or, lastly, the ו into a diphthong, e.g., מניתי for מניתי, from you; מניתי for מניתי, from them.

§ 9.

The suffixes ו and י are often omitted. The first with verbs, the latter with verbs as well as nouns, e.g.,

* See my Prolegomeni and my Hebrew grammar, §§ 17, 51. A.

מִר for מִרְ, my master, teacher, lord; נָגַבְנִי for נָגַבְנִי,* he robbed me (Nedarim 62.); אָמְרִי for אָמְרִי, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְחִיהּ בְּיָד מִן מִרְסִי לִידָא מֶן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בְּיָדָא and מִנְיָא.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמְרִי (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִי־אִי־אִי, if thou wilt say; אִי־בְּעִי, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵא־הֵא־בֵּי, yet, there is written; הֵא־מִרְ, yet, he said; קָא (§ 23) in קָא־מִרְ, he stands saying (*sta dicendo*), he says; הֵא, he; הֵא, she, in מִרְ, מִרְ, who is? לָן, to us, in מִרְ, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵא, these, in מִרְ, instead of מִרְ, wherefrom are these things derived?

§ 12.

3) The guttural ע is often elided, *e.g.*, דָּר for דָּרַע, he

* S. § 92 A.

** In the Talmud edition before me in the quoted passage, מִן is found instead of מֶן, which possibly may be justified by the transposition of the א, similar to אָמְרִי mentioned above.

set (s. רָשִׁי, Genes. xxx. 38); וִירָא for וִירָא, the Little (surname of a Rabbi of small stature); מִרְבָּא for מִרְבָּא, ford, ferry; מִרְבָּא for מִרְבָּא, burden; הֵא עֲדָנָא for הֵא עֲדָנָא, this time, at present; הֵא שְׁעָנָא for הֵא שְׁעָנָא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אָן for אָנָא, we; הָא for הָאָא, and הֵא for הֵאָא, under. So are מִירִי and מִירִי probably derived from the Targumic verb מִיר, corresponding to the Hebr. קָרָה, to happen, meet. From the same verb are derived in the Mishnah the words מִירָא by elision of the last, and מִירָא by elision of the first ע, while the Talm. dialect eliding both ע has the derivatives מִירִי, מִירִי instead of מִירָא, מִירָא and מִירָא instead of מִירָא. Thus מִירָא מִירָא (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . . ? The word מִירָא is often suppressed, *e.g.*, מִירָא מִירָא מִירָא (Pessa. 50.), מִירָא מִירָא מִירָא (Nazir 25.). So also מִירָא מִירָא (Pessa. 60.), is there anything met, *i.e.*, agreeing with that? or, is there any relation between the two? The same sense is expressed by the words מִירָא and מִירִי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ר is sometimes omitted as in מִירָא for מִירָא (s. §§ 55, 63).

* Aruch explains מִירִי, they taught, and מִירִי, they teach, from the radix

§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָר or אָר, and מִדָּק אֵינֶיךָ (B. K. 30.), as also אֵינֶיךָ in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The א denotes קָמַץ or פָּתַח, *e.g.*, קָרִי for קָרִי, calling, reading; מֵאֵן for מֵן, who? הָוֵי for הָוֵי, I was. The Yod (י) denotes חֵירֵק or צִירֵי, *e.g.*, מִיָּה for מִיָּה, from him. Two Yods (יִי) indicate the diphthong *ai*, *e.g.*, מִיִּיכֹר for מִיִּיכֹר. The ו stands for חֹלֶם, *e.g.*, קִבּוֹץ (יִי), *e.g.*, כִּלְיָה for כִּלְיָה, all of him, it. Two Vavs (וִו) or two Yods (יִי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, סִפְּתָהּ read סִפְּתָהּ, his lips, אֲרִיָּא read אֲרִיָּא, on what, which?

§ 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

CHAPTER II.

PREFIXED PARTICLES.

§ 18.

The letters forming the words **קם** **ואמר** **הכל**, are used as prefix-particles, which, divided into the voweled letters **א, ה, ו, ק, מ,** and the unvoweled **ב, ד, נ, י, ל,** furnish the sentence **אקומה לקבד**, as *voces memoriales*.

§ 19.

In the Talm. dialect the **ה** is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial **הא**, equivalent to the Hebr. **הלא**, behold! and yet! *e.g.*, **הכחבי**, yet, there, is written (in the Script.); **החנן**, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? **החנן**, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraita*? **האמר**, yet he says!?

§ 20.

ה is sometimes a substitute of the demonstr. pronoun fem. **הא**, this, *e.g.*, **השקא**, contr. from **הא שקא** (s. § 12); **הניחה**, this may rest, *i.e.* this might be right, this would do if . . . ; **הפניה** (s. **חניה**, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word **האידקא** (§ 12) **ה** substitutes the pron. masc. **הא**.

§ 21.

א is a substitute for the preposition **על**, *e.g.*, **אמא** for

על אמב, for what? upon what reason? why? **על נב**, upon the back, *i.e.*, over, upon, on; **אנדקא** for **על דקא**, at the opinion, intention; **אליבא** for **על לבא** according to the meaning, sense; **אירי** for **על ירי**, by hand, *i.e.*, by reason, by help, means, etc. Such an **א** is, however, omitted where the preceding word ends in **א**, **סלקא רמח** (Shabb. 71.), **סלקא רמח** for **סלקא אדמח** for **סלקא**, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

§ 22.

Sometimes **א** substitutes the prepos. **עד**, *e.g.*, **אדומר** (Chagg. 5.), till, up to the time, when he was small (young); **אדקא** (Pess. 113.) for **עד דקא**, to the sand; **אדקא** (Kidd. 30.) for **עד די דקא**, till (to the time) that it is in thy hand, power; **אדקא** (Shabb. 68:), for **עד דחני**, till, as far, as he repeats, learns (followed by: rather); **אדמוקדא** (Sanh. 33:) for **עד דמוקדא**, till the fire burns; **אדמקדא** (Abodah Zarah, 58:), till, thy cloak is yet on thee; **אדמקדא** (Berach. 62:), for **עד דמ**, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the **ד** takes place only with words beginning with **ד**, where it is compensated by Dagesh forte; otherwise the **ד** is preserved, as **אדקא** for **עד דקא**, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.*

§ 23.

The prefix **ק** stands for the word **קא**, being contracted from **קאי**, which again is an abbreviation from

* Neither is the **ד** contr. when **עד** is to be taken in the proper sense of *until*, in regard to time, as **עד דהוי לי זוי** (B. M. 1), until I shall have money.

קאם, the active partic. Kal of the verb, קים equivalent to the Hebr. עומד, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, *e.g.*, קאם, קאמער, קאמער, קאמער, עומד וואמער, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.*

Such phrases as קאם קאם (Yerush. Berach. c. II.), who was tilling; וואמער ארכונה קאם קאם, "and there was an archont, who was holding court," found in the Talmud Yerushalmy, show clearly that such was the mode of speech actually in use.

§ 24.

The particle ק may be prefixed to any participle regardless to gender and number, *e.g.*, קאמער, they say (masc.); קאמער, she says; קאמער, they say (fem.) Separately taken, it would read קאמער, קאמער, קאמער, קאמער.

§ 25.

The ך substitutes the particle ך in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

§ 26.

As to the punctuation of the prefixes, the five letters ד ב ר ל have a שוא, and follow probably the rules of the Hebrew prevailing with ד ב ר, followed likewise by the Bibl. Chal. The ך and the ך have principally

* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb, do.

מח, which probably changes into קמח when preceding a guttural. The ך has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אדרבי מאיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Mair; אדרבי יעקב (ib. 4), like, as that (doctrine) of rabbi Yacob; אדרבי (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha); אדרבי (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

NOUNS.

§ 28.

The *status emphaticus* ending in א is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as נָכְרָא נְדָרָא.

§ 29.

The genitive is generally denoted by ד, which, however, is omitted when following such words as are more frequently used, as בַּר, son; בַּת, daughter; בַּי, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive ד commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, e.g., עֲבָדִיָּה דְּהֵרֹדִס, his slave of Herod, i.e., Herod, his slave, or Herod's slave.

§ 31.

So also stand לֵיה, to him; לֵיה, to her; לֵיה, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, e.g., אָמַר לֵיה לְשָׁמְעִיה, he said to him, to his servant, i.e., he said to his servant; אָמַר לֵיה לְרַבִּיהוּ, he said to her, to his wife, i.e., he said to his wife; כִּי הִנֵּה חֲזִינָא לֵיה לְרַבָּנָן, when I have seen them, the rabbis, i.e., when I have seen the rabbis. A similar pleonasm is often

NOUNS.

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, e.g., קָרַעִיה לְלִבּוּשִׁיה וְאַחֲרֵיהָ לְקָרַעָא (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, i.e., he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in י (like in the Syriac, though here in א=י), e.g., נָבְרִי, men; חֲכִימִי, sages, wise men.

§ 33.

Some masc. nouns plural end in וּתָא, e.g., רִישְׁוּתָא, heads (Kid. 29:); לַילָוּתָא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אֲסָתְוּתָא (Gittin 56:), physicians; חֵילָוּתָא, hosts (Chulin 60).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in אִי, like the first person, plural noun, e.g., נִדְרָאִי (Kethu. 63.), my vow; סִכְנָאִי (ib. 77:), my knife; אֶרְצָאִי (ib. 105:), my path; תִּנְרָאִי (Neda. 62.), my quarrel; נַפְשָׁאִי (Yebam. 64:), my person. So also nouns with feminine terminations, as דִּיקְתָּאִי (Kethu. 77:), my place; אֲדַעְתָּאִי = עַל דְּאֲדַעְתָּא, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in יָדָא more frequently than in יָדָא, e.g., לְסִפְתֵּיךָ, according to thy statement; כְּסִפְתֵּיךָ, thy

sign, mark (mnemotechnical), (Pess. 20.); **חֲסִידָךְ** (Chag. 15.), thy verse; **עֲבִידְךָ** (Keth. 105:), thy business. There are, however, many also in **הָךְ**, as **רִבְךָ** (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in **ֵנוּ**, *e.g.*, **פָּרְשֵׁינוּ** (Berach. 11:), our chapter; **אֶרְצֵנוּ** (Sanh. 94.), our country; **דְּבַרֵּנוּ**, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix **ךָ** of the second person masculine with the noun in plural, as also before the suffix **הָ** of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by **ֵכֶם** instead of **ֵכֶן** and **ֵכֶן** (§ 8); so also is the suffix of the third person plural with the noun in plural or singular termed in **ֵהֶם** instead of **ֵהֶן** and **ֵהֶן**, *e.g.*, **פִּמְיֵכֶם**, your mouth; **אֲזִנֵּיכֶם**, your ears (Kethu. 112.); **גְּבָרֵיכֶם** (Shabb. 140:), your men; **שְׁבַחֵיהֶם** (Berach. 6.), their praise; **קְלָמֵיהֶם**, their cloak; **אֲגָרֵיהֶם** (B. M. 83.), their wages; **מְצִיֵּיהֶם** (Shabb. 133:), their garments. An exception to this rule is the word **כָּל**, all, which, though properly a noun, has **כָּלָהֶם**, they all, all of them, without the Yod (י), after the form of the particles, **לָהֶם**, to them; **בָּרָה** in them; **דִּירָהֶם**, theirs. The termination **הֶם** is in feminine often changed into **ֵהָ**, *e.g.*, **רִישָׁתֵּיהָ**, their (fem.) head,

superintendent; **קַרְחֵיהֶם**, their (f.) baldness of head; **פְּרָחֵיהֶם** (Pess. 110.), their young ones. The suffix termination in **הֶן** is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, **לָהֶן**, Nazir 31. and: 32., and: 38.; 44.; 57.; 59.; **דִּיקָהֶן**, ib. 39:; **גִּימָהֶן**, ib. 49:; **מִתְרַחֲמֵהֶן**, ib. 40.; **מִשְׁחֵהֶן**, ib. 52:; **גִּבְיָהֶן**, ib. 59.; **קְמִינֵיהֶן**, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in **ֵהֶם** like that, with the noun in singular, *e.g.*, **בְּרַשָּׁיָה**, his feet; **גְּבִיָּהֶם** (B. K. 117.), his brows. Termed in **יָהֵי**—it is found in **אֶנֶשׁ יָהֵי דְבַר אָנֶשׁ** (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: **אָב**, father, **אָח**, brother, **חָם**, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

- I. person **אָבָא** (B. M. 59:), **חָמִי אָחִי**, my. . .
- II. person **אָבִיךָ** (ib. 84), **חָמוֹךְ אָחוֹךְ**, thy. . .
- III. person **אָבִיהָ***, **חָמוּהָ אָחוּהָ**, his. . .

Plural Suffix.

- I. person, **אָבוֹן** (Pess. 31), our. . .
- II. person, **אָבוֹכֶן** (ib.), your. . .
- III. person, **אָבוֹהֶן** (ib.), their. . .

It is proper to observe here that the **חָם** with **הֶם** is a furtive one, under the same rule as in **דִּירָהֶם**.

The plural of **אָב** forms, like in the Chal. in **אָבְהֶן** and **אָבְהֵהָ**; the plural of **אָח** is **אָחֵי**.

* Also regularly.

§ 41.

The noun **בֵּר**, son, forms the plur. like in the targum Chal. and Syriac in **לְבָנֵיהּ בְּנֵי**, **בְּנֵין** (Bera. 8.) ; **בֵּיר** instead of **בֵּר** is found in a sentence of R. Yochanan, **דִּין נְרָמָא**, **דְּעִשְׂרָא בֵּיר** (Berach. 5 ; B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression **בֵּיר רַבִּי** or **בֵּירְבִּי** for **רַבִּי**, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of **בֵּר** is **בִּרְתָּא**, daughter, of which the *status constructus* is **בְּתָ**, and in the plural **בְּתָן**, **בְּתָא** the same as in the Syriac, only that in the latter it is written **בְּתָ**, and pronounced **בְּתָ**.

§ 42.

In the noun **אָנָּשׁ**, man, the **א**, like in the Syriac, is omitted in the compound **בֵּר נָשׁ**, son of man, *i.e.*, a person, and its plural is **אִנְשֵׁי** (with **אִירִי** as a Syriacism), men, without difference of gender, while **נְבָרִי**, men, means discriminately male.

§ 43.

בֵּירְתָּא, house, has in plural **בְּתֵי**. From **בֵּירְתָּא** is derived the irregular form, **דְּבִירְתָּהּ**, his wife, properly the wife of his house.

§ 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
אִתְתָּא , wife, woman,	נְשֵׁי ,
מִלְתָּא , thing, word, speech,	מִלֵּי ,
שַׁבָּתָא , Sabbath, week,	שַׁבְּי ,
שַׁעֲתָא , time, moment, hour,	שַׁעֲי ,
שָׁנָא , year,	שָׁנִי , שְׁנִין.

CHAPTER IV.

PRONOUNS.

§ 45.

The personal pronouns are the following :

Singular. *Plural.*

- I. person, **אָנָּא**, I, **אִנְנֵן**, we,
 II. person, **אַתָּה**, thou, **אַתְחֵן**, yea,
 III. person, **אִיהֵר**, m. he, **אִיהֵרִי**, f. she, **אִיהֵרֵי**, m., **אִיהֵרֵי**, f. they (Berachoth 44).

§ 46.

אַתָּה שְׁלֵמָה in Nazir 57 : , 64. is a Targumical form ; **אַתָּה** (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

§ 47.

Demonstrative pronouns are : **הָאֵ** masc., **הָאֵ** fem., this (that) ; **הֵאֵ**, plur. com., these, those.

The Chaldaic **דִּין**, this (masc.) is found only in such phrases as belong to Palestinian authors, *e.g.*, **דִּין גְּרַמָּא**, by R. Yochanan (§ 41) ; **דִּין עֶסֶק בֵּישׁ**, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; **דִּין גְּלִי רְזִיא** (Sanh. 31.), this (man) reveals secrets, by R. Amae, and **דִּין קְמוּכֵי לָנָא** (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. **דִּין רִישׁ קְטִיעָא יְמֵל** (Sotah

35), this severed head shall it speak? * presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (6); אֲנִי (7); הָדִין הוּא (10); הָדִין קָרָא (11, 22); הָדִין אָמַר (25); הָדִין מִסְבָּא (38); מִן הָדִין קָרָא (ib.) (50); הָדִין גִּבְרָא (62); הָדִין (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְהִנָּא (Ned. 53); הָדָא (ib. 55); הָדָא מִן הָדָא (ib. 57), three times, 58 two times; הָדָא מִלְהָא (ib. 91).

Sometimes הָדָא stands for הָדִין, and in the plur. הָדִין, *e.g.*, הָדָא (Pess. 53), it may be this (statement, f.); הָדָא (B. M. 60), this (passage, f.) says it, proves it; הָדִין (Gittin 45), these are men. In the passage, however, הָדִין מִלְהָא (Gittin 31), it is used in the singular. **

§ 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מִשֵּׁם דְּאִנְוִישׁ (2); הָלִין קְרִינִי וְלֹא קְרִינִי (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הָלִין (48); הָלִין נִקְרִי דְהַנָּל (49); הָלִין נִקְרִי (97); הָלִין נִקְרִי (91). So also in Nazir 4, 13, 14, 19, 37.

* "to the same interprets קְטִינָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. עֵין יִצְבֵּק to מְהִירָא defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

** But taking the whole passage הוּא הָדָא כְּדִי, כִּי, and reading it, he who says these or such (things) is a Syrian, הָדִין may be considered as not exceptional.

There occurs in B. M. 90, הָלִין הוּרִי, but this passage belongs to a question put by Palestineans (s. רִשִּׁי, ib.). The Chald. אֲלִין, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as הָהוּא, that (masc.), הָהִיא, that (fem.), הָהֵן, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, *e.g.*, הָהוּא גִבְרָא (Berach. 6), one man, a certain man; הָהִיא מְסֻרִינָא (ib. 5), one old man; הָהֵן מְסֻרִינָא, a certain matron; הָהֵן חֲרִי אֲלֵמִי (Ber. 10), some vulgar people; הָהֵן שְׁנֵי דִמְבִּילִין (Chag. 3), (there was once) two dumb persons. Sometimes הָהוּא stands for הוּא גִבְרָא, *e.g.*, הָהוּא קָאָמַר (Sanh. 7), that (man) used to say; הָהוּא דְאָתָא (Keth. 67), that (man) who came; and likewise for הָהִיא דְאָתָא, *e.g.*, הָהִיא דְאָתָא לְקַמִּיהָ (Ned. 50), that (woman) that came before him.

§ 50.

The expression הָהוּא גִבְרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הָהוּא גִבְרָא בְּעַל דְּבִבְיָה דְהוּא גִבְרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

§ 51.

הָאֵיךְ and הָאֵיךְ, sing. masc. and fem., denote, that there, the other there; and הָאֵיךְ, plur. com., those there, the others there.

הָאֵיךְ occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for **הָאֵיךְ**, s. Pess. 3, and Ned. 36 (דְּהִינִי), and for **הֵךְ** in B. K. 2. Examples for **הֵךְ** are **לֹא הֵנּוּ אִין הֵנּוּ** (Chag. 11), these here, yes; the others there, no; **הֵנּוּ אִין הֵנּוּ** (Bezah 11), those there are gone, and these here are others.

הָאֵיךְ, **הֵךְ**, **הֵנּוּ** represent properly the original pronouns **הֵנּוּ**, **הָאֵיךְ**, increased by the suffix of the second person singular **הָ**, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns **אֵיךְ** and **אֵיךְ**, when expressing the verb to be (he is, they are) take often at the beginning** the letter **נ** for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, e.g., **מֵאֵי** **נִידָה** (B. K. 3), what is? **אֵיךְ נִידָה** (Pess. 10), he is, it is the same; **אֵיךְ נִידָה** (Bezah 11), these are others; **אֵיךְ נִידָה** (Keth, 22), they are two and two; **אֵיךְ נִידָה** (Chag. 9), they are very righteous men; accomplished, righteous men; **אֵיךְ נִידָה** is a compound from **אֵיךְ**, and means, that is.

§ 53.

Possessive pronouns are **דִּינִי**, **דִּינִי**, **דִּינִי**, **דִּינִי**, mine, thine, etc. The second **ד** stands here for the **ל** of the Targumic possessive pronoun **דִּינִי**, etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *ista*.

** Instead of the *א*.

Examples: **דִּינִי עֲדִיפָא מִדִּינִי**, mine (opinion) is better than yours; **אֵנָּה בְּרִינָה וְאֵיךְ בְּרִינָה**, we are (busy) with our (things), and they with their (ones); **הָאֵיךְ דִּינִי הָאֵיךְ**, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), **הֵנּוּ אִין הֵנּוּ**, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are **מֵאֵי**, who? and derived from this are **מִי**, who is he? and **מִי**, who is she? (§ 11); **מֵאֵי**, what? **הֵךְ**, which? Examples for the last: **הֵךְ מִינִי** (Chag. 7, 13), which of them? **הֵךְ מִינִי** (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מֵאֵי** in the phrases **מֵאֵי מִשְׁמַע**, **מֵאֵי קָרָא**, and the like from the pronoun **הֵךְ**, and to read consequently **מֵאֵי מִשְׁמַע**, from what is this to be inferred? **מֵאֵי קָרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מֵאֵי מִשְׁמַע**, what is it that may show that? **מֵאֵי קָרָא**, what verse is it that may prove that?

§ 55.

But **מֵאֵי** and **מֵאֵי**, though originally interrogatives, they are not used as such, e.g., **מֵאֵי דִּינִי**, he who says, whoever says; **מֵאֵי דִּינִי**, that what was. Sometimes **מֵאֵי** (Ber. 6; B. K. 30) stands for the same expression. **מֵאֵי** (Syriac and Palestinian Targum **מֵאֵי**, and Babil. Targum **מֵאֵי**), anything, aught; **מֵאֵי לִי**

הַנֶּאֱחָה מִיָּנִיחַ (Kidd. 51:), anything of which he may have some profit.*

§ 56.

The interrogative הִי is analogous to the Hebrew אִי. It is employed in forming some adverbs, *e.g.*, הֵיכָא, where? (like the Hebr. אֵיפּוֹה, אֵיכָה); הֵיכִי, how? (Hebr. אֵיךְ). The Palestinian dialect uses הֵיכִי, הֵיכִין (Hebr. אֵיךְ, אֵיכִין) corresponds to the Syriac אֵיכָא, אֵיכִין, which? what? who? So Nedarim 26 (according to רש"י); הִי נִין הוּא; רֵאשֹׁן הָיָה כֵּן הוּא אֲחֵרִין. There occurs in Tamid אֵיכִין four times with א. From הִי amplified comes the word הֵיכִי. It is, however, used only either with א prefixed (s. § 21) as אֵיכִי (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with א prefixed ל and the ה elidited, so as to read לֵיכִי (Berach. 58.), whither? toward what (place)? Hence the frequent expression לֵיכִי לֵיכִי, what to? where to? to what end?

§ 57.

The datives לֵי, לָךְ take often the insignificant syllables נִיה prefixed, *e.g.*, שְׁדַרְיָנְהִי נִיהֶלִיָּה (Keth. 67:), he sent them to him; מִיָּחִי נִיהֶלָּה (Yebam. 63.), he brings to her; אֲמַטִּיָּה נִיהֶלִיָּה (Shah. 119.), they brought it to him; מַגְבִּי לָהּ נִיהֶלִיָּהוּ אֲרָעָא (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns דִּיכִי, דִּיכָךְ, etc., stand sometimes for the single possessive suffix, *e.g.*, טַעְמָא דִּיכִי (Pessa. 23.) for טַעְמָאִי, my reason; דָּמָא דִּיכָךְ (ib. 25:) for דָּמָךְ, thy blood. So also בְּהִדִּי דִּיכִי (Keth. 203:)

* s. § 07.

for בְּהִדָּא, with me; בֵּין דִּינִיהָ לְדִיכָה (Berach. 48.) for בֵּין דִּינִיהָ לְבִינָה, between him and her.

§ 59.

The expression אֵינִי וְאֵינִי (Pess. 39:; Chag. 6:) corresponds to the English these and those, both.

CHAPTER V.

NUMBERS.

§ 60.

The cardinal numbers are:

<i>Masc.</i>	<i>Femin.</i>
1. חד (Berachot 5.)	חדא (ib. 49.)
2. תרי (ib. 6.)	תרי (ib. 3.)
3. תלתא (ib. 6.)	תלת (ib. 3.)
4. ארבעא (B. mezià 73. B. Batrà 71 :)	ארבע
5. חמשא (B. mez. 73.)	חמש (Nazir 38.)
6. שיתא (id. ib.)	שיח (Berach 3 :)
7. שבעא (Pessach. 110.) and with Sincopé שב (Gittin 57.)	שב (Berachot 55 : Sanhedrin 29.)
8. תמניא (Jomà 72.)	תמני (B. batrà 75 :)
9. תשעה (Hiruvim 56 :)	תשע
10. עשרה (Berachot 56.)	עשר (B. batrà 167.)
11. חדסר	חד סרי (Arachin 12.)
12. תריסר (Megillà 2.)	תריסר (Arachin 12.)
13. תליסר (Megillà 2.)	תלת סרי (Berachot 55 : Sanhedrin 106.)
14. ארביסר (Megillà 2 :)	...
15. חמיסר (ib.)	חמיסר (Schabbat 118.)
16. שיחסר (Megillà 2.)	שיחסר (Schabbat 2 :)
17. שיכסר (Megillà 2.)	שכסר (Berachot 55 :)
18. תמני סר	תמני סרי (Arachin 12.)
19. . . .	תשיסר (ib. Berachot 28 :)

*Masc.**Femin.*

20. עשרין (Bechovot 50.)	
21. עשרין ותד (ib.)	
30. תלתין (Jomà 71 :)	
40. ארבעין (Avodà Zarà 9.)	
50. חמשים (B. batrà 172.)	
60. שתי (B. Kamà 92 :)	
70. שבעין	
80. תמני	
90. תשעין	
100. מאה (B. batrà 25 :)	
200. מאתן (Ketuvot 106.)	
300. תלת מאה (B. batrà 73.)	
1000. אלף (Sanhedrin 39.)	
<i>St. emphat.</i> אלפא (Berachot. 6.)	
2000. תרי אלפי (B. batrà 26 :)	
6000. שיתא אלפי (Moëd katan 10 :)	
10,000. רבבתא (Berachot 6.)	
	Plur. רבתיא (Sandedrin 36.)
12,000. תריסר אלפי (B. batrà 150 :)	
100,000. מאה אלפא (Berachot 8 :)	

§ 61.

בי עשרה signifies: two persons (Chagig. 11 :); **בי עשרה** (Kidd. 80 :), ten persons; **בי מאה** (Berach. 50.), hundred persons

§ 62.

תרי and **תריסר** are used with the suffixes **כי** and **הוא**, and read thus: **תריכוי** (Berach. 48.); **תריסרי** (ib. 5 :).

§ 63.

The numbers from 11 to 19 ending in **סר** are often employed also for the fem. gender; and may, therefore,

be considered to be of comm. gen. The fem. termination in **כָּרִי** is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his *Lehrgebäude*, p. 242, **שְׁחַסְרִי** or **שְׁחַסְרִי**, to be as much as **שְׁחַסְרִי**, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage **שְׁחַסְרִי** is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. **חֲשִׁסְרִי** or **חֲשַׁסְרִי**, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28.:

§ 64.

The ordinal numbers are:

קָמָא (derived from **קָמַי**), the first; plur.: **קָמָאִי**; fem. singul.: **קָמִיחָא** (Berach. 21.); plur. **קָמִיחָא** (ib. 7.), the first ones.

חֲנִינָא, the second.

חֲלִיחָא, the third.

עֲשִׂירָא (Berach. 5:), the tenth.

The expression **קָמָא קָמָא** (Gittin 12.), corresponding to the rabbinical **רִאשׁוֹן רִאשׁוֹן**, signifies: step by step, gradually, successively.

§ 64b.

Terms expressing fractions are:

חֲלִינָא, $\frac{1}{2}$.

חֲלִיחָא, $\frac{1}{3}$ (B. M. 100.),

רִיבְנָא, $\frac{1}{4}$,

חֲמִישָׁא, $\frac{1}{5}$.

נָכִי רִיבְנָא (Kett. 21.), properly, less $\frac{1}{4} = \frac{3}{4}$, **נָכִי**, being the pass. partic. of the verb **נָכָא** (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, e.g., **פְּרַסְמָא בְּבִלְלָא** (Gittin 11); **סִירְמָא** (ib. 3., Keth. 53:); **פִּימְדִירְמָא** (Ket. 82.); **נִרְשָׁמָא** (Chul. 128.); **גְּלִילָא** (B. K. 52.).

Rab's name, **אַבְנָא אֲרִיכָא**, is supposed by some recent writers to be such a patril name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: **אַרְיִכָא**. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: **רַב אֲרוֹן בְּרוּרִי** **הָיָה**, hence his name **אַרְיִכָא**†.

* And the Engl. *abate*.

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes **אַרְיִכָא** in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For **אַרְיִכָא** is the adjective noun formed from the pass. partici. **אַרְיִךְ** of the verb, **אַרְךָ** in **כָּל** (s. B. Ch. gr. §§ 49, 50.) by the affix of the *emphaticus*. (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figur. reformed, in a pass. and not active mood, as reformer. No doubt, **אַרְיִכָא** is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of **אַרְיִכָא** to be Rab's epithet in relation to his tallness of stature, like **הַקֶּבֶץ**, **זִוְכָא**. Or, what seems to be yet more probable, **אַרְיִכָא**, emphatically: *the archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms *אָפּעל* and *אָרפּעל* (like in the Targum and the Syriac) the Talmud always employs *א* instead of *ה*.

§ 66.

In the preterite, the *ה* in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, *הָנָא*, I have seen, for *הָנָה*; *הָנָא*, I have been, for *הָנָה*; *הָנָא*, I have taken, for *הָנָה* (§ 87); *הָנָא* for *הָנָה*; *הָנָא*, I have stated, for *הָנָה*.

§ 67.

The *ה* affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by *א* or *ה*. *E.g.*, *הָנָא*, she said to him; *הָנָא* (Keth. 62:), she was married to him; *הָנָא* (Yeba. 63.), thy mother became better; *הָנָא*, it was asked, inquired (about something doubtful, problematical) from them, instead of *הָנָה*.

In the *קל* of the *הָנָא*, however, this *ה* is replaced by Yod (י) which is connected with the radical *א*. *E.g.*, *הָנָא* (Chag. 6.) for *הָנָה*, she was; *הָנָא* (B. Bath. 79:) for *הָנָה*, the ship went; *הָנָא* (Kethu. 67:), his sister came, for *הָנָה*. The same occurs sometimes

also in the other forms, *e.g.*, *הָנָא* (Keth. 68:), she protested; *הָנָא* (Pessa. 31.), thing was discovered, exposed.

§ 68.

הָנָא, the Chald. termination of the first pers. plur. is changed into *הָנָא*, *e.g.*, *הָנָא* (Berach. 12.), we have said; *הָנָא* or *הָנָא* (ib. 10.), we have found.

§ 69.

The termination *ה* of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, *הָנָא* (Berach. 56.), they fell down, instead of *הָנָה*; *הָנָא* (ib. 56:), they have bound, forbidden, for *הָנָה*; *הָנָא* (Pessa. 2:), they have done, for *הָנָה* (ib. 16.), they have resolved; *הָנָא* (Ned. 59), they went out; *הָנָא* (B. Kam. 94:), they have robbed; *הָנָא* (Chag. 13.), they have diminished themselves, for *הָנָה*; *הָנָא* (Pessa. 30.), they have established, for *הָנָה*; *הָנָא* (Berach. 9.), they have intoxicated themselves, for *הָנָה*; *הָנָא* (Yeba. 96:), they went, for *הָנָה*. This rule, however, is not applied with verbs of quiescent *ל*. Sometimes it occurs with the imperative, *e.g.*, *הָנָא* (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, *הָנָא*, I cry; *הָנָא*, I give (Bera. 5:) for *הָנָא*, *הָנָא* (ib. 2:), thou sayest, for *הָנָא*; *הָנָא*, we say, for *הָנָא*; *הָנָא*, you say; *הָנָא* (Keth. 104.), I say, for *הָנָא*.

* S. רש"י to the a.

אָמַרְתָּ (Bera. 56.), you are saying that you are wise; מְקַדְּשִׁים (Neda. 25.); נִבְרָאָה (Keth. 43:) for נִבְרָא אָהּ, thou collectest payment; מִיִּנְּחָה לִי (Keth. 61:), doest thou marry me? for לִי אָהּ. Examples of the *passa partici*. מְשֻׁקָּה (Bera. 5:), I am suspected; מְשִׁיבָה (Keth. 109:), I am disabled; מְשִׁיבִים, we are engaged, we have to do it with . . . we are occupied . . . with . . . מְשִׁיבִים (Bera. 10.); מְשִׁיבָה (ib. 11.), thou art held, indebted, guilty for מְשִׁיבָה אָהּ, מְשִׁיבִים אָהּ (Naz. 19.), ye are in need. From מְשִׁיבִים and מְשִׁיבִים is formed regularly מְשִׁיבָה. By reason of its very frequent use the latter is abbreviated to מְשִׁיבִים.

§ 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתֵּב (Berach. 9.), to write; לְמַעֲבֹד, to do; לְמַסֵּר, to say. In the other forms the *infn.* ends in י-י, *e.g.*, לְאַיְמֻשִׁי (Pessa. 4.), to neglect, for the Chald. לְמַעֲבֹד; לְמַעֲבֹד (ib. 2.), to praise, for מְשִׁיבָה; לְמַעֲבֹד (Berach. 9.), to exclude; לְמַעֲבֹד (Pess. 68.), to revive; the last is the *הפעיל* form of מְשִׁיבָה; לְמַעֲבֹד (ib. יעקב), to heal, מְשִׁיבָה from מְשִׁיבָה.

The infinitive of קל in מְשִׁיבָה and מְשִׁיבִים is found also ending in א, as לְמַעֲבֹד, to say; לְמַעֲבֹד, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לֵימָא, let him say; לֵימָא (Berach. 5.), let him examine into . . . search into . . .; לֵימָא, it (the Mishnah) ought to read, or use the expression of . . .; לֵימָא, he should write, it

should stand; לֵימָא (ib. 10.), that they die; לֵימָא, he may bring; לֵימָא (ib. 6.), that he may not hurt himself.

§ 73.

Instead of the ל often the נ (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, נִימָא (Berach. 11.), the Scripture verse ought, should say; נִשְׁקִיחָה לְנַפְשָׁהּ (Pess. 13.), let him take it for himself; נִשְׁקִיחָה וְנִשְׁקִיחָה (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; נִשְׁקִיחָה (B. M. 65.), that his slave should not become lazy (B. K. 90. לֵימָא). * לֵימָא, to rot, according to רש"י.

§ 74.

In verbs with ח as the first radical, the ח of אַחֲסַל and אַחֲסַל the ח is mostly omitted. Examples: מִשְׁפָּלִים for מִשְׁפָּלִים, they split themselves, *i.e.*, they are of different opinion; מִשְׁפָּלִים (Berach. 10.), they are written; לְאַיְמֻשִׁי, to keep from some thing, to abstain; מִיִּנְּחָה (Pessach. 5.), it is stolen; מִיִּנְּחָה (ib. 28.), he is killed; מְשִׁיבָה, מְשִׁיבָה, he, she is sought for, required. So also אִיבְסָה (Keth. 63.), cover thyself, fem. imper. in אַחֲסַל.

In verbs with ח as the first radical, the ח of אַחֲסַל is preserved, while the ח radical is left out and compensated by גשׁ forte, *e.g.*, מְשִׁיבָה (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs גורח הכסולים are conjugated partly after the manner of the ע quiescent, and partly like the ל quiescent. *E.g.*, עָל, root עָל, to enter, עָלָה (Berach. 9:), thou enterest, like עָלָה, *i.e.*, אָהּ, קרים

from קים (s. B. Ch. § 78.); מצייל (Pess. 6.), introducing, act. partic. in פעיל (s. B. Ch. § 80). So also from לם (root לטם), to curse, מלם היא דקא לים (Pess. 2.); from בם (root כסם), to bend, compel, דייה (Chagg. 16.). Like ל quiescent are the words אלקייה (Berach. 7.), I shall curse him; מחלן (ib. 6:), (persons) desecrating, from חל as if from חלם; in the פעל, חלי.

§ 76.

Verbs of פא are inflected like those of פא in such inflections as do not begin with א (s. B. Ch. § 73), e.g., ימר, he will say; דורר (Bera. 8.), that ye prolong (s. § 81).

§ 77.

The verbs אהא, אול, to come, to go, omit the א in the imp. as תא (Berach. 2:), ול with Yod.

The word ול is of the form פעיל from ול, root ולל, to be disagreeable, despicable, e.g., בר מילהא (Pessa. 113.*), the thing is despicable to me.

§ 78.

The same verb אהא omits sometimes in the פעל the Yod (י), which is a substitute of the first א radical, e.g., לאורר (Chagg. 2.), to let enter, come into, i.e., to include, for לאורר.

§ 79.

The imper. in the קל of אמר, to say, is formed like the future of the same verb, by apocope, as אימא (Keth. 8:), do say. There occurs, however, also אימר (Chag. 3; Pessa. 9, 20.), which likewise seems to be the imper. similar to אימר** (Pessa. 21.), subvert it, though,

* This phrase is found in B. Bathra 110, and not at the place related to.

** אימר may just as well be the future as in B. Mez., 9, 4., אימר.

according to the rule, the י ought to be preceded by סח (s. B. Ch. §§ 6, 9.). However this may be, אמר appears to be irregular, even if taken as the future first person.

§ 80.

In verbs of פא, the Yod, in the form of פעל, is changed like in the Hebr. and Chal. into י, e.g., אוקיר, ye shall honor; אורב, he seated him; מוקר, thou honorest me.

§ 81.

The verb ירה, to give (s. B. Ch. § 106) is in the infin. and future generally changed into ירה, as a compound of ירה and יתן, e.g., למתבא ליה (Keth. 106; B. K. 95; B. B. 124.), to give him; יתב (Pess. 12.; Keth. 52:), he shall give. It may properly be observed here, that these words as inflections from the above word ירה should not be mistaken for words formed from the radix ירה, to seat, to tarry, e.g., למיתב (Kidd. 7.), to remain; לא יתב (Erubin 54.), do not sit down. There is, however, found also מיתב (Berach. 9:), to give wages; מיתב ירה (Chol. 60.) from ירה, and למיתב לך במתנה (B. B. 13:), to give thee as a present from יתן.

§ 82.

Verbs with א as the second radical change this א into Yod in all conjugations characterized by Dagesh forte, e.g., שורר משרר (Pess. 9:), leaves a rest. There occurs likewise in the אהשל (Kethu. 77:), = לאושל, as if from של; and in the אפעל (ib. 105:) as if from של (s. § 85.), to lend (like in the Hebr. אשל); אשלן, lend me.

§ 83.

Verbs of **ו** change the (**ו**) into Yod in the act. partici. of the **קל**, *e.g.*, **מָיִת**, dying, one that is dying; **צָוֵר** (Yebam. 63.), binding in. The same change takes place in the **פָּעַל**, *e.g.*, **קָרַעַי** (ib. 64.).

§ 84.

Of verbs in **ו** and geminate (**הַכְסוּלִים**) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, **בָּרִיבָא לָן**, it stands settled, established for us, instead of **לָן קִימָא** like **קָם לִי בְּנִינָא**. So also **מְהַרְחִין** instead of **רִיקָא**, the pass. partic. of **רָקַע**, "the Mishnah also is exact, precise in the manner of expression."* So also **לִירָה** (Chal. 11.), joined together, connected, from **לָסַח**; **שִׁירָה** (Sanh. 88.), bent, down-cast, from **שָׁסַח**; **קָרִירָה** (Keth. 103.), bent, subdued.

§ 85.

Verbs of **נח** **נח** are in the **אָפַעַל** sometimes conjugated like those of **נח** **נח**; *e.g.*, **אָפַקִים** for **אָפִים**; hence, **אָפִקְמִינָה** (Berachoth. 5.); **אָפִקְמָנָה** (Pess. 11.). So also **מִוְחָיִב**, replying, objecting, for **מְחָיִב**. So also **אִירוּחָב**, radix, **חַב** takes in the **אָפַעַל**, the **ו** proper to the **נח** **נח** in the **אָפַעַל** (§ 80), though there exists no instance thereof for the **נח** **נח** in the **אָפַעַל**.**

* Properly: to separate in elements, like the Hebr. **רָקַע**, to make thin, to bruise, figurat. to make clear, conceivable.

** According to other grammarians the word **אִירוּחָב** is of the form **אִירוּחָב**, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 40, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms **אָפַעַל** and **אָפַעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דגש** in the **ו**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיחָזֵק** (s. §§ 74, 72).

§ 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מְדַבֵּר**, to ask, to pray; **מְדַבֵּר**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיגְבָּא** (Keth. 43.), to collect payment, the imper. fem. ends (like in the Syriac in **א**; *e.g.*, **קָבֵא**, do take payment, do collect; **קָבֵא** **נְפִשָׁא** (Pess. 68.), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שָׁדֵא** (Keth. 61.), throw away; **אִיבָדֵא** (ib. 63.), cover thyself!

§ 88.

The partici. pass. in the **פָּעַל** of the **ל** **נח** is like in form to its partici. active, *e.g.*, **מְעַלִּי** (Keth. 62.), estimated, worthy, virtuous, corresponding to the rabbinical **מְעַלִּי** and the Syriac **מְעַלִּי**. The emphaticus and fem. absol. is **מְעַלִּיָּה** (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* **א** **כְּסוּלִים** and **א**.

tion of the verb, and not that of the noun, *e.g.*, וַיִּבְעוּ לָהֶם (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהֶם (ib. 3:), they are calling them; דָּבְלוּ (ib. 6.), which are rotten; פָּצְלוּ (ib. 8.), they are praying; דָּגְנוּ (ib. 9.), they are lying; דָּלָא מַעְלוּ (ib. 10.), they who are not accomplished; מַטְמְאוּ (Pessa. 18.), they are defiling; הַמְסִקוּ (ib. 22:), they are excluding, bringing forth; אָזְדְּרוּ לְטַעְמֵיהֶם (ib. 29.), they are going (follow) according to their own principles; מַשְׁהוּ (ib. 30:), they protract; שִׁקְלוּ * וְהָדוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהֶם, they are confessing, yielding, consenting to them, for, בָּצִינוּ, קָרִינוּ, בָּלִינוּ, מַצְלִינוּ, נִגְזְנוּ, מַעְלִינוּ, מוֹדְנוּ, שִׁקְלִינוּ וְהָדוּנוּ, מַשְׁהוּנוּ, אָזְדְּרוּנוּ, מַטְמְאִינוּ. So also in the partici. pass. מִשְׁקָא קָא שְׁרוּ (Pessa. 29.), they are untied, allowed, for שְׁרִינוּ.

§ 90.

The pass. particip. (שָׁמֵיץ) is often used with the dative לִי לָהֶם, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמֵיץ לָהֶם (Berach 2:; 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמֵיץ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סְבִירָא לָהֶם (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לִירִידִי הָיוּ לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לָהֶם, etc., stand as mere pleonasms, *e.g.*, לִיהָ בְּחוֹדֵרְשֶׁיהָ קָא אָבִיל לִיהָ (Shebuoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

* Syriac: טָרַם. to tear, Gr. τειναι, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לָהֶם, etc., in the proper sense of the dative, *e.g.*, מַבְעִי לִיהָ (Berach. 5.) (equivalent to מְחַבְּצִי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; * מְשֻׁם הָלָא מְחַבְּצִי לִיהָ (Kidd. 67:) (equivalent to מְחַבְּצִי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י לִי); לֹא קָא מְחַבְּרִי לִי, it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1802) there is לָהֶם instead of לִיהָ, as quoted above.

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the \aleph of נָסַרְנִי and נָסַרְנָא are dropped, *e.g.*, נָסַרְנִי (Nedar. 62.), he robbed (from) me; דָּנֵן (ib. 50:), had indicted me; מְנַחֵן (Chagg. 5:), hadst detained me; מְזַנֵּן (Erub. 5:), they made me old. In the imperative: פִּירְקֵן (Gittin 47.), redeem me; and in the future: לֹא תַבְדִּיחֵן (Nedar. 50:), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֵינֵן—is formed by יָקְרוּ, *e.g.*, אֶהְיֶינָהּ (Chagg. 5:), he turned them away (from them); לְאַשְׁלוּמֵיהֶן (Bera. 8:), to accomplish them; פִּיטְסֵיהֶן (Yebam. 79.), he appeased them; נִיעַרְבֵיהֶן וְנִקְחֵיהֶן (§ 73). The fem. form must be יָקְרִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word רָמַסְיָהּ, which signifies as much as אֵינָהּ יָקְרִי, *i.e.*, throw,* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

* Abjlce. L.

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אֶמְרִיהָ (Keth. 63:), I have said it, from אָמַרְתִּי; חָזַרְתִּי (Synh. 98.), she has seen him, from חָזַרְתִּי for חָזַרְתִּי, and not from חָזַרְתִּי or אָמַרְתִּי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of יָדָה, *e.g.*, אֶמְסִיחֶהּ וּמְחִיחֶהּ (Chagg. 15.), they brought him out and beat him; and, partly, in יָדָה, *e.g.*, אֶמְסִיחֶהּ וְקָטְלֶהּ (ib. 5:), they brought him out and killed him; אֶמְטַחֶהּ (Pess. 10:), they troubled him, they molested him.

§ 96.

In verbs of אָלַץ the \aleph is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, חָזַרְתִּי (Berach. 5:), he saw him; חָזַרְתִּי (Yebam. 63.), he saw her; תִּשְׁלִיחֶהּ (ib. id.), thou wilt throw him, אֶמְסִיחֶהּ (Keth. 103:), they brought him; מִיָּחֶהּ (ib. 17.) thy coming. But not so in חָזַרְתִּי (Yebam. 63.), he saw them; לְמַחֲזִיקֶהּ (Bera. 6.), to see them, where the suffix begins in נ.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אָנב (Berach. 2.), on his way, *i.e.*, by the way, occasionally (obiter, en passant). The suffix changes according to person, *e.g.*, **אָנב אַרדאָר** (Keth. 105:), **אָנב אַרדאָר** (Synhed. 95:).

אַדדאָר for **דאָר**, meanwhile, while this happened, **אַדדאָר דאָר** (Berach. 5:), corresponds to the Hebr. **עד כה** (Kings I. xviii. 45), while this and that happened.

אַדדאָר (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **דאָר**, about something, that is more, *i.e.*, the more there is reason to object.

אַדדאָר (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **בְּרִים** (B. Ch. Gr. § 123).

אַדדאָר, now; **אַדדאָר לי אַדדאָר** (Keth. 69.), tell me now; possibly the imper. of **אַדדאָר** (Ezra v. 15), apostrophized, properly: go! forwards! expressing, encouragement, and corresponds to, go on!*

* This is a suggestion by Mr. Ehrenreich of Brody; other definitions a. T. VIII. A. כִּים חסד and כִּים בִּין

I think it to be like the Hebr. **אִשָּׁא**. (Proverbs כִּים אִשָּׁא, in the sense of *then*, *now* used in a lively mood of speech. Genes. xxvii. 34) takes **אִשָּׁא** to be like **אִשָּׁא** which is a compound of **אִי** = ubi and its correlat. **אִי** = ibi, *where there!*

אַדדאָר (from **אִי** here is), there is, are (s. *infra* **אִי** and **לִיכָּא**). This adverb is found followed by an unnecessary **ל**, as **אַדדאָר לְמֵאן דְּאִמְר** (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical **יֵשׁ לָהּ** (Shabb. 34.), this here, is yet . . .

אַדדאָר (Berach. 2.), when? from the Hebr. **מָתַי**. It reads in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. *infra* p. 97, 98), **אַדדאָר** and in the Syriac **אַדדאָר**, with the Yod silent. **אַדדאָר** (Chagg. 3.), every time, as often as.

אַדדאָר (Shabb. 124:), is it really so? can that be? (from **אִי**).

אַדדאָר (Chald. **אַדדאָר**, Hebr. **יֵשׁ**), it is; with suff. **אַדדאָר אִי** (Sheb. 14:); **אַדדאָר אִי** (Pessa. 10:), if it be.*

אַדדאָר (ib. 7:), yet, yet now, corresponding to the Chald. **אַדדאָר**; possibly, the **א** substituting the word **דאָר** and **דאָר**, a contr. of **דאָר**, **דאָר** (B. Ch. § 120), which would make the reading of the word, **אַדדאָר**.*

אַדדאָר (Berach. 5:), wherefore? why? upon what account? from **אִי**.

אַדדאָר (Chul. 2.) (from **בְּדִינָא**, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical **לְכַתְּחִלָּה**).

אַדדאָר (Sabb. 92:; 93., Chagg. 11:), with one another. S. **אַדדאָר** under the prepos. and **אַדדאָר** *infra*.

אַדדאָר (Pessa. 27.), **לְהַרְיָא** (Tamid. 32.), for itself, separately, especially (from **ιδίος**, *a*, *on*, proprius,

* **אִי** is the substitute of the *verbi substantivi* and the correlat. of **אִי**.

** As generally read by German Talmudists.

privatus, hence, ἰδιώτης, rabbin. רַבִּינִי, a private man).

בֵּינֵי בֵּינֵי (Nazir 6:), what there is between, in the midst. Hence, דִּבְרֵי בֵּינֵי (B. K. 84.), the difference between two quantities.

בְּעֵלְמָא, plainly, merely, only, e.g., וְעָא בְּעֵלְמָא הוּא (Pess. 24:), it is merely, only sweat.*

בְּרֵשִׁית (Bera. 2.), at the beginning, at first.

בְּשָׁלְמָא, in peace; signifies: is agreed to, namely, this one statement; but not the other. אִי אֲמַרְתָּ בְּשָׁלְמָא, for אֲמַרְתָּ אִי בְּשָׁלְמָא, this is right, in case thou sayst so, but not otherwise, i.e., according to the other opinion the statement is wrong.

בִּינָא, is a noun, expressing: the inner part, hence, מִבְּנֵי (Tamid 29:), inwards, within.

דִּילְקָא, properly, that when; i.e., in case when. דִּילְקָא דְּרֵי עֲבָר וְקָסִיב (Yebam. 78:); "perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;" דְּרֵי לֹא כְּחֵיב קָרָא (ib.), for "when," i.e., for such exceptional cases, there was written no Biblical law, (s. בְּרִיעָבָד). See also B. Mez. 66:.

דִּילְקָא (Berach. 2:) (fr. לְקָא Bib. Ch. § 123), perhaps.

הָא נִבְרָא lo! lo! (B. Ch. § 124, Hebr. הָא), behold! lo! הָא דִּיקָא (Kidd. (70:), here the man and there the quotation—and yet, yet, הָא אֵיכָא (Megill. 22.), yet, there is! הָא אֵיכָא, yet, and yet, he said!—already, e.g., הָא תִּלְקָא יוֹמֵין (Neda. 81.), three days, three days since.

הָא עֲדָנָא (fr. עֲדָנָא), at present, at this time.

* Used in the same way as universe, universally, generally.

הִדְרִי (Syriac הִדְרִי,* perhaps from הִדְרִי, properly the one and the other), is used only in connection with a preposition; לְהִדְרִי (Berach. 6.), one to another, one another; אֶהֱדְרִי (ib. 7.), one against another; קָשׁוּ קָרְאִי אֶהֱדְרִי,** the Scriptural verses are hard (afford difficulties) one against another; i.e., they contradict one another. מִהִדְרִי, from one another; בְּהִדְרִי, with one another, together (Meg. 7:); גְּבִי הִדְרִי (ib. 11.), near one another; כִּי הִדְרִי (Pessa. 3:), like one another, the one like the other.

הִדְרִי (Berach. 2.), afterwards, from the verb הִדְרִי, to do again some thing. See הִדְרִי.

הִיכָא, where here? where there? from הִיכָא and הִיכָא analogous to the Hebr. אֵיכָה, אֵיכָה; מִהִיכָא, † wherefrom there? מִהִיכָא הִיכָא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הִיכָא, everywhere.

הִיכִי, how? corresponds to the Hebr. אֵיכָה † אֵיכָה;—כִּי הִיכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הִכָּא (Berach. 4:), here, from the Chal. הִכָּא.

הִכִּי, so—לְהִכִּי, hence, therefore.

הִשְׁתָּא (הָא שְׁתָּא from הִשְׁתָּא, Syr. הָא שְׁתָּא), now, at present, expressing also astonishment הִשְׁתָּא מִשְׁחָרְבֵי (Berach. 3:), how! Moses did not know it (and David did? !).

* Job iii. 6) seems to be from the Syriac הִדְרִי: to unite, being together, and the Dagheesh forte being the compensation for the missing יד.

** The original of this quotation reads וְרִמְסִין and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, מִהִיכָא, unlike the Talm. מִהִיכָא.

‡ The כ being the compar. element, so also in הִיכָא, כ.

הָהֵם, there (ibi.) (Chal. תַּמָּה, Hebr. שָׁם). S. תָּמָן.*
וְדַאי (ib. 2:), certainly, surely (from וְדָה, וְדָה, וְדָה,
likewise: confess, supposing to be so).
מְדַבָּר (ib. 6.), manifoldly (Hebr. הַיִּשָּׁב, Yonah iv. 4;
fr. bien) a good deal.

מְסִי (Pess. 12.), more, pass. particip. of the verb מָסָה, to
add (B. M. 83.).

יִכְדְּרִי (in the Targum, כְּדִין), now, at present; יִכְדְּרִי
(Ned. 21:), and now thou repentest, or, art thou yet
of the same opinion? the words אִם לְכֹה עָלֶיךָ are miss-
ing (s. Mard'chai Shebuoth, Cap. I., § 1114 and
Seinag לאור 240).

כְּדִי from כְּדִי, as it is; כְּדִי נִסְבָּה (Rosh Hash. 5., B.
M. 27:; Chul. 22., Kiddush. 5:; Sotah 19:; Zebach.
93., Menach. 93.), "he took it as it is, i.e., properly
it was not necessary to mention this special quality
of the subject, but having under discussion its differ-
ent properties, he quotes all of them as many as
there are." From its proper meaning: "as it is,"
this word became the expression for, a trifle, insigni-
ficance, littleness, as in the Rabb. Hebrew: כְּדִי = שְׁוִיָּה,
מְשֻׁרָה, whatever it may be, in the sense of: of what-
ever quantity it may be, even of the least quantity,
ever so little. So כְּדִי לֹא יִדְבָּר אִישׁ (San-
hed. 29:), people usually do not keep in memory
things of little importance, of no importance to
them. אִשְׁרוּתִי כִּי דִינָא בְּכִי לֹא מִטְרָחִין (B. K. 90:),
"We do not molest the court with trivial affairs."
לֹא שָׂדֵי אִינֶשׁ זִוְיָה בְּכִי (Kethu. 36:), no man throws
away his money for trifles. בְּכִי לֹא אֶזְרָתָה (Ned.
22.), בְּכִי (ib. 29.). In Megil. 2:; Yebamoth

* הָהֵם, ubi, being the correlative of הָהֵם, ibi.

90., Chul. 73. and 81: . וְאָמַר רָבָא וְאָמַר לֵה כְּדִי and
in Nazir 2: . וְאָמַר רָבָא וְאָמַר לֵה כְּדִי it signifies: Some
said that (statement) in רָבָא's name, and others,
simply as it is (כְּדִי), as it reads, without giving
any name as authority.

כִּי לֵה (all this), so much, so very, to such a degree.
כִּי (Berach. 6:), when, as; כִּי (ib. 2:), since, as soon
as.

כִּי לֵה (in the Rabb. Hebr. כְּלִי-שְׁוִיָּה), of whatever, of
the least quantity.

כִּי לֵה, so much (time), as long time as; . . . כִּי לֵה,
in as much as . . .

כִּי לֵה. With a preceding negative it denotes, of any kind
whatever, כִּי לֵה לֵה לֵה (Berach. 5:), that he had
nothing of the kind.

כִּי לֵה, Yoma 22: (s. also Dan. iii. 33.), how much! how
many! (B. M. 86.)

לֹא, not. If not followed directly by a verb, usually
is used. לֹא, and not, implies the sense of more than,
as בְּכִי לֵה (Yebam. 63:), the wife is pun-
ished when the husband marries another one besides
her, more than by rods (thorns). לֹא מִבְּעֵי, it is
beyond question, needs scarcely to be said, there is
no doubt about; לֹא מִבְּעֵי קָאָמַר (Keth. 87: a. o. n.)
signifies: the Mishnah or the Baraita in speaking
of A and not of B does not intend to exclude B;
it speaks only in the sense of מִבְּעֵי, i.e., it is
quite unnecessary to mention B, it is sufficient to
mention A, being clear that its determinations may
be applied even more properly to B.

לֹא* (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

* An affirm. particle, probably, from the Greek *vai*, as *vai* $\mu\alpha$ $\Delta\iota$, $\epsilon\phi\eta$, a

translates this word **בְּאַמֵּר**, yes, certainly, in fact, truly. It seems to be a contr. from **לֹא הָא**, is that not so? is that not true?*

לְחֹד (Bera. 2.; so also Chald.; Syr. **לְחֹד**), alone, separately, by itself, corresponding to the Hebr. **לְבַד**, and probably derived from **לְחֹד**, i.e., making one by itself. With suffix **לְחֹדָא**, I by myself; **לְחֹדְךָ**, thou alone by thyself; also connected with **ב**, as **בְּלְחֹדְךָ**.

לֵיכָא (from **לִיכָא**, here is not), there is not, it is not here, there is no such a thing.

לִיכָא (from **לִיכָא**, it is not. With suff. **לִיכָא**, **לִיכָא**, fem. **לִיכָא** (Sheb. 14:).

מָדָא, how is it? how is the law? is it allowed, or is it not? **מָדָא דְּחִימָא**, what is it, thou wouldst say? i.e., that it should not be said; in order that it could not be said. This expression, being comp. from **מָדָא** and **דְּחִימָא**, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מָדָא, Lat. num., Germ. *etwa*. **מָדָא** (Shabb. 93.), is there written? **מָדָא**, did he then say? This adverb is found inserted between **אִיכָא**, † is there not? *E.g.*, **מָדָא אִיכָא מִיכָא דְּפִסְתָּא** (Shabb. 68:), the same as in Lat. "nōne est?"

מִדָּמָא (for **מִדָּמָא**, Syr. **מִדָּמָא**, Chald. **מִדָּמָא**), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. **לֹא הָוּ מִדָּמָא** (Sanhed. 94.), they saw nothing.

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. **לֹא** and the Greek *viē*, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. **מָדָא** may adequately be translated by the Ger. *etwa*? and the L. "num," as in *num barbarorum Romulus rex fuit?* Clo. Rep. 1. 87.

† And is used as an indirect interrog. ; if not? whether not?

ing.—**וְלֹא מִיכָא**, nothing at all, not the least, as **אִישְׁתִּיק** (Shabb. 95.; Temura 34.), he was silent and said nothing to him; **וְלֹא מִיכָא**, there is not the least difficulty; **אִישְׁתִּיק** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיכָא** is also used as a substitute for its synonymous, the Rabb. **קְלִימָא**, L. *ecquid?* to express astonishment, as **מִיכָא טַפְשִׁים וְרַשְׁעִים** (Keth. 105.), what? are fools and rascals to be judges!

מִכָּדָא, how? what! **מִכָּדָא** (Gittin 55:), how! this man is also the enemy of this man! i.e., thou art also mine enemy. See Bera. 9:; 10., 33.; Pessa. 23:; Megill. 2.; Chagg. 4., 9., 11., 12:; Originally comp. from **מָדָא**, what is that? how is this?

† (Chull. 11.), wherefrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

מִמִּלְכָּא, by itself, from itself; possibly derived from **מִמִּלְכָּא**, from the thing, i.e., in consequence of the thing itself, ex re.†

* S. Rashi to th. a.

** Probably from **מִכָּדָא** (s. above) with the causal **מִכָּדָא**, and is to be read **מִכָּדָא**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter: "quoniam significat non solum, id, quod quia, sed etiam, id quod postquam" (Fest. p. 261), may fitly be applied to our **מִכָּדָא**. The author in his view was likely led by the traditional reading of the word **מִכָּדָא**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art. **מִכָּדָא**).

מִנָּה (B. K. 92.), wherefrom? (from מִן and מִן, Rabb. Hebr. מִיָּנָה), מִנָּה and מִיָּנָה, whence to us? whence is shown to us, that . . . מִיָּנָה for מִיָּנָה in the phrase מִיָּנָה מִיָּנָה (Shabb. 24:), whence these things? from what origin are these things derived?

מִיָּנָה (Berach. 13.) from עֲקָר, root, beginning.

מִיָּנָה (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

מִיָּנָה (Berach. 18:; Sanh. 52.), soon, from the verb מִיָּנָה, to turn around, circulate.

מִיָּנָה followed by הָ, during, meanwhile; מִיָּנָה, while he stands (Berach. 2.). Sometimes it denotes before, as מִיָּנָה (ib. 6.), before they sat down.*

מִיָּנָה, מִיָּנָה, מִיָּנָה (Shabb. 29.), above, on the height, over.

מִיָּנָה (from מִיָּנָה, s. קָמִי infra prepos.), מִיָּנָה (Megill. 2.), what stands before us, relating to what follows, infra.**

מִיָּנָה (beautiful), well, all right, perfectly; מִיָּנָה לֵיהֶם (Berach. 2:), he answered him perfectly.

מִיָּנָה, it seems all right, there is nothing to say against.

מִיָּנָה (from מִיָּנָה; Rabb. Hebr. מִיָּנָה), again, anew, moreover, yet more. מִיָּנָה (Berach. 2.), moreover, further, besides.

מִיָּנָה (abbrev. from מִיָּנָה, like מִיָּנָה from מִיָּנָה), this may rest, let it be unshaken, suppose admitting (it in

* Rashi loco citato explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** מִיָּנָה, perhaps, used in the Mishnah, and expressing the same as מִיָּנָה in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as מִיָּנָה—*מִיָּנָה, s. § 20.

מִיָּנָה (Chald. מִיָּנָה, Hebr. מִיָּנָה), there. מִיָּנָה מִיָּנָה (Berach. 63.), where there is no man, there be a man.

מִיָּנָה (from מִיָּנָה, Hebr. מִיָּנָה), מִיָּנָה, below . . . מִיָּנָה, underneath. There occurs in Nazir מִיָּנָה.

* מִיָּנָה relates mostly to the premise, antecedent, cause, while מִיָּנָה argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions:

אָנב (s. אונטער אונטער under the adverbs and נב infra), by virtue, over, for the sake; אָנב יוקרה (Yebam. 25.), by virtue of his worthiness.

אָנב, in regard, respect; גזירה יום טוב אָנב שבת (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from על טענה, by changing טענה, "burden," into טענה and על טענה, into אָנב, whence אָנב.* See infra טענה. It expresses also astonishment, e.g., אָנב לא ידענא דשפיר (B. K. 84.), what! I do not know that I am well speaking!

טענה, see אָנב.

נב, see נב.

בין (Kethu. 17.) and ביני (Berach. 8.), between, among; with suff. ביניא, etc. R. Yochanan said ביניא (Chagg. 15:) instead of בין.

ב, without . . . ב, withal that, except. Hence, the adverb אָנב, out-doors (Tam. 27., Nazir. 17:),

מבחוץ, from outside, besides (Tam. 29:). So is said also מלכך.

בחר, after (s. B. Ch. § 122).

לנבי (from נב, back, the upper part of a body), נבי (Sanh. 83.); with suff. לנבא, etc., on, next, near by (like addosso in Ita.). So without ל, e.g., נבי הדר (Megill. 11.), near one another, together; ליהי ושיחיה (Bera. 10.), let Isaiah come to me. נבי signifies also, in comparison to: לנבי משה (ib. 33:), in comparison to Moses.

נ (s. under adv.), לנ, בנ, within, מנ, from within, from the inside.

בנן (color, appearance,) בנן, in the appearance, way, manner, kind of, for example. נהי ננא (Chagg. 15:), in this way, manner.

דומיא (resemblance) . . . דומיא (Chagg. 2.), like, likewise, example.

חד (union, joining, perhaps from חד), used only with the prefix particles ל, ב, e.g., בחדרי היצא לקי כרבא (B. K. 92.), "the cabbage in company with the thorn shares its punishment." בחדרי כבשי דרחמנא למה לך (Bera. 10.), "What hast thou to do with that, which belongs to God's mysteries?" With suff. בחדרי (Chagg. 4:), or בחדרי ידי (Keth. 103:), "with me," etc.; בחדרי מוץא (Yebam. 49:), "when she reached the mouth, she reached that which belongs to the mouth." לבהרי (Sheb. 6.); . . . בחדרי דקאזיל וזאחי (Keth. 105:), meanwhile, during; בחדרי דקאזיל וזאחי, while he went and came.

בנה, like, with suff. בנהא, etc. It consists of the prefix particle ב with the plural termination of נ*

* Sing. fem. noun, according to I. Fuerst the ב similitudinis is originally

* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. אָנב, by contr. likewise אָנב, from אָנב, etc., and the ל apocopated?

(מְלִכְיָהּ), the same as the Chald. לְיָהּ, being the prefix particle לְ with the same plur. termination.

בִּי (Berach. 6.), like אֶרֶץ (Sanh. 94.), like our land, country.

בְּלִפְנֵי (from לִפְנֵי with the כ prosthetic), toward, to, in relation to. בְּלִפְנֵי לֵרִא, s. § 56.*

לְפָנִים, according to; corresponding to the Hebr. לְפָנִים (B. M. 96:).

אֲמַשְׁבֵּל (burden, from נָשַׁל, to lift up, to remove). אֲמַשְׁבֵּל (עַל מְשָׁל), by motive of . . . because of . . . אֲמַשְׁבֵּל לְהִירָא (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמַשְׁ as אֲמַשְׁ זֵינִי דִירָא (Berach. 56.), on account of thy money; אֲמַשְׁ לְהִירָא ** (Pess. 31., 32., Neda. 29; Nazir 25. and 29.) and אֲמַשְׁ הִירָא (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲשֶׁר (s. above), which originally denotes burden, compulsion, cause, motive, because.

בְּשֵׁם רַבִּי שְׁמַעוֹן (from שֵׁם, name), in the name of R. Shemon. Oftener (Berach. 5:), in the name of R. Shemon. Oftener

of בִּי, and, as the nouns of the sing. fem. in יָ- have also their plur. in יָ like those in א. the declension of בְּיָהּ corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְיָהּ.

* L. quoramm? = quoversus? to what end, as in "quorsum igitur heac disputo" (Anot. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֲלִירָא, tall, instead of לִירָא, which, however, is contrary to the text in the ed. before me.

** אֲמַשְׁ, אֲמַשְׁ and אֲמַשְׁבֵּל seem to be derived from the Syr. אֲמַשְׁבֵּל, partly by *po ope* and partly by *contr.*, and all in the sense of the verb נָשַׁל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כִּי, as in the Syr. *in* מְרָהּ *for* מְרָהּ *for* מְרָהּ (Pa. 100. 5.)

in the sense of on the ground, basis, under designation of, . . . for the reason of . . . Hence its use (by the Mishnah-Rabbis) to express title, basis.*

עַל, upon, over, with the suff. עֲלֵינוּ (Neda. 65.), עֲלֵנוּ (Bera. 9.), עֲלֵנוּ (B. K. 117.), עֲלֵנוּ (Berach. 10) with the addition of a ו, as in אֲהֵנוּ (B. Ch. § 30).

קָמִי (for קָמִי) before, in presence, קָמִי שְׁמִיָּה (Berach. 3:), before God, with God; קָמִי דְרַבִּי יוֹהָנָן (ib. 5.), in the presence of R. Y.—מִקָּמִי, corresponding to the Hebr. מִפְּנֵי, before, because. In the last sense used also by the Samar. as מִקָּמִי מְרָהּ (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), "surgentibus osoribus nostris," as if from the verb קָם, to rise.

תַּחְתָּי, under (Chull. 105:).

* מְשָׁם may properly be derived from the Hebr. שָׂם, to appreciate, estimate the value of anything. Eccl. 3. 17, and often in the Talmud as דְּנִיּוּקִין מְשָׁם, hence מְשָׁם מְשָׁם, in sense of, as a gift, considered, estimated as a gift.

אִלְמָלָא or אִלְמָלִי (a Rabbin. Hebr. word, corresponding to the Hebr. לִילְמָא), if it be not, if not. אִלְמָלָא הֲרֵגִימָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָלָא נִגְדִיחָא לְחִנְיָה מִיִּשְׁאֵל וְזִרְיָה עָלָהּ (Keth. 33:), if they had castigated Chananyah, Mishaël, and Asaryah, they would have worshipped the image. Rabbeu Tam's opinion in regard to the different spelling of this word, viz., that with א it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לִילְמָא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָלִי as well as אִלְמָלָא are found used for either of the two different meanings.

אִלְמָלִי (a Rabb. word comp. from אִם, also, and אֲלֵי, when, etiamsi), also when, even if; אִלְמָלִי רִישׁ נִרְגִימָא מִן (שְׂמִינָא מוֹקְמִי לִיהּ, "even the surveyor of the fountains is appointed from Heaven." אִלְמָלִי הֲכִי, even so, yet, nevertheless; אִלְמָלִי הֲיִמָּא, even if thou sayst, i.e., the statement may be maintained even at the supposition that

אֲפֵּי עַל גַּב דְּ (Berach. 7:), although, even when.

דִּהָא (ib. 3:), as, because.*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיָּהָא (B. M. 86:), thus, if it be . . .

After this הָא אִי is mostly omitted; הָא אִיָּהָא (ibid.);

* This word is composed from the conjunct. partio. דְּ of דִּי, and the demonstr. pron. הָא, and may be rendered by, that that.

הָא, thus, if it is, or be not so. So also in the Mishnah, הָא יֵשׁ רִמָּא (B. M. 83.) for הָא אִם יֵשׁ רִמָּא.

הִילְכֵּה (perhaps from הָא, behold! (§ 97) and לִכְה, Rabbin. for that), therefore, accordingly.

בִּינָן דְּ (a Hebraism of a later period) בִּינָן, as soon as, after.

לְאַתְרָא (from אֲתֵר, על, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִיָּהּ, in case, since, supposing that מִיָּהּ דְּאִי קָעִי אִמָּר (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִיָּהּ, as מִיָּהּ being the Chald. of the Hebr. מִיָּהּ.*

מִיָּהּ (Berach. 10.), מִיָּהּ (Pessa. 9:), מִיָּהּ (Yebam. 63.), yet, however, nevertheless.

מִלְלָא (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

מִלְלָא דְּ (s. מִלְלָא under the prepos.), before that (he said, etc.).

אִין הֲכִי נָמִי (Berach. 4:), also, even; אִין הֲכִי נָמִי or אִין הֲכִי נָמִי (Chagg. 11.), yes, so also it is; אִין הֲכִי נָמִי (Berach. 8:), here also, i.e., even so in our case. It often is preceded by the word אִין, e.g., אִין שְׂכִיבָא נָמִי (Berach. 4:), from the last instance is to be seen that originally אִין had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, אִין may be a derivative, according to D. Tedesco,

* S. t. a. under prepos.

from נָקָא,* "we will say," or, according to M. Ehrenreich, from נִימֵן, "we would believe," or, lastly, according to my suggestion, from נִימֵי, "we could swear on that."

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections:

אִירִיחִי, אִירִיחִי (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אִי, alas! behold! O! an interjection of a wide use. אִיכּוּ שָׂכְבִי לֹא אָמַרְי לְבִי הָא מָלָא (Shabb. 152:; Yebam. 46., B. M. 73:), Lo! if I had been dead I could not have told you this thing; אִיכּוּ לִי הָרָא בְּרָסָא אֲחֵרִיחִי (Yebamoth 65:), look, thou wouldst have borne unto me yet another pair of children.* אִיכּוּ הָשָׁתָא (Bera. 25:), now see! had I not come, you would have brought my son into danger; אִיכּוּ הָשָׁתָא אִישָׁתָאִי נֹאמַרִי לָךְ (Bezah 4:), now! I had been amiss, and would have told you; אִיכּוּ הָשָׁתָא מְנַעַתָּן מֵהָאִי בְּרָכָא (Chagg. 5:), Oh! thou wouldst have deprived me of this benediction! אִיכּוּ הָשָׁתָא סָפִירוּ לְהוּ אִיסוּרָא לְבָנֵי בָרָה (Chull. 95:), Now see! you would have fed my daughter's sons with prohibited food! אִיכּוּ זָמָא נָסַל בְּסוּמִיָּה דְּמָאן דְּסָנִי לִי וְלֹא אָמַרְי כִּי (Sanh. 107.), O! that there were a bridle put in the mouth of mine enemy (*i.e.*, *pr.* euphemism, in my mouth), so that he could not have uttered a word such as that! **

* In sense of wishing; so also אִיכּוּ רַעֲוִי t. t. s.

** The author here continues in deriving אִיכּוּ from אָכַל, to eat. I think this

אלהא דישנא, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לאלה דישנא (Yomah 84.; Abo. zar. 28.).

נקה דרומי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word נק (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), נקה של רומי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to התקלוא שבערין, Vienna 1859.

האלהים, by God! (Kiddu. 44.; Nazir 42.; Sanhed. 72., Chull. 54.).

הייא, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

ווי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. ווי לן דמייתין (Berach. 31.), woe unto us, that we must die!

חס, far be it! absit! לוי (Arach. 16:), far from me! חס ליה (Kidd. 44:), corresponding to the Hebr. חלילה (s. Hebr. Gr. § 1144).

יהא רצוא (Moed Katan. 5.), let it be the will of God! please to God!

לחיי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

קרי ריבי (Zeba. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and ריבי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

"this," to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

קריה דאברהם (Shabb. 22., Keth. 2.), Lord Abraham's! Great God!

קריה כלל (Nedar 22:), Lord of the universe!

משה, Moses! by Moses! קאמרך, by Moses. thou hast well spoken! *

קחי (Kethu. 103:), let it be so, though it be so. Originally the future of the verb חקא with כ, according to the Syriac קחי, let it be. **

הקא דמלכא, by the king's crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this משה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebi. Latte. A.

† This is undoubtedly the L. toga, the garment worn by the Romans, and הקא דמלכא designates the toga prætexta worn by high officers.



